

Sex Education

**Uday &
Lakshmi Shanker**



These days, there is a lot of talk about family planning and population control but family planning and population control cannot be possible without educating the persons who are responsible for growth of population, i.e. parents or would-be-parents which means educating the parents and prospective parents on problems connected with the most important impulse, i.e. sex. Talking about sex is ordinarily considered something secretive, sinful or not worthy of mention in sophisticated and so-called cultured society, and people feel very much inhibited in talking about sex but without sex education neither can population be controlled nor can people live a happy and well-adjusted life because it has been noted that many marital, emotional and mental problems among human beings occur because of the misdirection and wrong understanding of the sex urge.

It was felt by the authors that the problem of sex education should be presented to parents, teachers and, in fact, to everybody, in a detached, objective and matter-of-fact manner with a scientific approach.

In schools and colleges there is a greater felt need for imparting sex education to the youngsters. In this book the authors have devoted special attention, as to how to impart sex education to the young boys and girls who would be the future parents. Also the topics like sex perversions, effects of sex on life in general, on art and religion and problems connected with birth-control and family planning are discussed in a scientific manner for the guidance of the married or unmarried people to live a better and happier life.

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SEX EDUCATION



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SEX EDUCATION

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AND
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Sex Education

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PREFACE

This book tries to give an exhaustive treatment to the rather delicate question of sex education. This is an important subject today for teachers, parents, educationists and boys and girls, in particular. This book throws light on the need and method of sex education today, when efforts are being made for population control. In the absence of proper knowledge about the functions related with sex not only will the efforts for population control not bear fruit but many youngsters will go in the wrong track and indulge in various forms of sex perversions, and finally suffer from severe psychological problems. In fact, sex is the most important function in human life and many mental problems and neuroses are tracked back to the dissatisfaction or frustration felt in the functioning of the sex urge. The human productive system is to be understood by the youngsters in a very objective and scientific manner and so also they are required to be properly enlightened on the functioning of the sex urge at various stages both in the male and the female. Sex education, therefore, is to be imparted to the young in a systematic manner so that he grasps the relevant things at the proper time to prepare him to meet the demands in future. Parents and teachers also have to be enlightened about their attitude towards sex so that they take it as a natural urge and view it with a scientific and objective outlook and not feel ashamed of it or think it something ignoble, bad or secretive. Unless parents and teachers and elders are themselves enlightened to have an objective, impersonal and scientific approach to the function of sex, they will not be able to give properly the necessary information to children.

This book is an attempt to deal with these problems and it is hoped that the reading public would find it not only of interest but of great advantage in helping the youngsters to understand this important human function and to redeem themselves from wrong notions gathered from traditions, quacks, hearsay, pornographic literature and perverted people.

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1

POPULATION EDUCATION AND SEX EDUCATION

FOR the children before the reproductive stage, it is essential that they become aware of the growing population in this country; which is getting so serious that unless something is done about the control of population, there may be further difficult conditions created. But tied up with that is the question of sex education given to the children, both boys and girls, before they become mature so that they have not only the proper attitude towards sex for better living, but are also well equipped to help in the control of the growing population in this country. In this regard the old notions about family size, and the more valued male constituents need to be changed. In old agrarian society in this country 'more the children, the better the family' has been the prevalent thought as also the saying, 'bigger the family, happier the family'. Even as a blessing for the bride the elders said *sahastra putravati bhava* (may you have 1000 sons). Sons have been valued more as some people in pursuit of a son may beget a number of daughters to receive at last the blessing of one son. In this country, as a tradition, a woman is worth nothing if she does not give birth to at least one son. These notions and values need to be changed.

This is necessary to control the growing population, as at present about 13 to 14 million human beings every year are added to the population of this country, the addition being equal to the population of Australia and it is estimated that at this rate of growth, by the end of the century, India's population, will be more than 110 crore. The problem of numbers, of course, is not new, as it has always existed and will always exist as births will take place and if the deaths are not in proportion to the birth then the population is bound to increase. About 180 years ago (in 1798) Malthus warned

that "if unchecked, population has a tendency to increase geometrically, while means of subsistence grow only in arithmetic progression." This means that population outgrows means of subsistence, unless a balance between population and resources is restored by rise in death rate through "positive checks" by nature like famine, epidemics or wars or by checking birth rate through "preventive checks" like delayed marriages and birth control or family planning. Charles Darwin also expressed similar views about a hundred years ago about population growth in his book *Origin of the Species*.

It is worthy of note that about five or six thousand years ago there were only five million people living on the surface of the earth. This number rose to 46.5 crores in the sixteenth century; in 1920, world population was 186 crores, in 1960 it rose to 300 crores and the present population in the world is near about 400 crores with average density of about 27 persons per sq. km. Experts on the study of population are of the opinion that, if the present rate of growth of population goes on, there may be a time about five hundred years later when the density will be about one person per sq. ft. and if we consider that there are also mountains, deserts, rivers, forests etc., which cover a part of the world and where human life is not so possible, the picture to imagine is really frightening.

To be more specific the population in India on April 1971 stood at 546,955,945 whereas in 1961 it was 439,072,582 showing an increase of roughly 108 million or a growth rate of 24.57 per cent as compared to the rate of growth of 21.5 per cent during the previous decade. The position in the world, of course, on the whole, also shows a tremendous increase in population. But out of the 3,710 million people, said to be on the surface of the earth in 1971 there were, 15 per cent Indians, which meant that every seventh person in the world was an Indian and by the end of this century every sixth person will be an Indian. India is the seventh largest country in terms of area but the second most populous country in the world. It is next to China where the estimated population is about 75 crore and it is followed by USSR with 24.3 crore, USA 20.3 crore, Pakistan 11.4 crore (before Bangladesh), Japan 10.3 crore, Canada 2.1 crore, Australia 1.25 crore. It could be seen that population in India is almost

equal to that of the population of USA, USSR and Japan all put together.¹

In India, the population growth since 1901 can be seen from the following table :

POPULATION GROWTH OF INDIA SINCE 1901²

<i>Census</i>	<i>Population (to nearest lac)</i>	<i>Growth Rate</i>
1901	2384	—
1911	2521	+5.7
1921	2513	—0.30
1931	2790	+11.00
1941	3185	+14.23
1951	3611	+13.31
1961	4392	+21.64
1971	5470	+24.57

In the years to come i.e. keeping in view the increase of about 1.4 crore people every year, the population in this country by 1980 would be to the order of 70 crores and by the end of the century it is likely to be more than 110 crores. No doubt the trend of increase in the other countries is there and the estimates made by demographers about the increasing population in the countries in Asia, for example, can be had from the figures given below :

POPULATION OF ASIAN COUNTRIES AND PERCENTAGE³
INCREASE DURING 1960-80

	<i>Population in thousands</i>		<i>% increase</i>
	<i>1960</i>	<i>1980</i>	<i>1960-80</i>
China	650000	843000	29.7
Mainland			
India	432750	682300	57.7

1. Mehta, T. S. and Ramesh Chandra (Ed.) *Population Education* (Selected Readings) NCERT, New Delhi, 1972, p. 10, 11.
2. S.P. Jain, *Indian Population Situation* NCERT, New Delhi, 1971, p. 18.
3. *ibid.*, p. 64. Original Source. *Census of India, 1971*.

1	2	3	4
Pakistan	99950	183000	83.1
Indonesia	94250	152750	62.0
Japan	93210	111064	19.2
Korea	35265	60837	72.5
Vietnam	30500	46400	52.1
Turkey	27818	48878	74.3
Philippines	27404	55750	103.4
Thailand	26438	47516	79.7
Burma	22325	35000	56.8
Iran	20182	33050	63.8
Ceylon	896	18300	84.9
The Rest	89400	143910	61.0
	1,659,391	2,461,355,000	48.3

The estimates for the world population during 1971 to 2000 A.D. are given here :

WORLD AND REGIONAL POPULATION (MILLIONS)⁴

	World	Asia	Europe	USSR	Africa	North America	Latin America	Oceania
Mid-1971	3706	2104	466	245	354	229	291	20
2000 A.D.	6494	3777	568	330	818	333	652	35

The density of population in this country is 182 per sq. km. differing from state to state. In the State of Haryana, e.g., the density of population is 225, in Punjab 268, U.P. 300, Tamil Nadu 316, Kerala 548 and West Bengal 507, while in M.P. 93, H.P. 62,

4. *World Population Data Sheet*, Population Reference Bureau, Washington D.C., August 1971.

Nagaland 31 and so on. It is likely to be 360 per sq. km. in 1980 in the country as a whole with proportional increase in different states. Keeping these trends and estimates in mind, demographers have given an idea of the projected population and birth and death rates in India in the years to come. The table below will show these estimates :

PROJECTED POPULATION IN CRORES AND BIRTH AND DEATH⁵
RATES OF INDIA FROM 1971 TO 1986

<i>Year</i>	<i>Population</i>	<i>Birth Rate</i>	<i>Death Rate</i>	<i>Increase</i>	<i>Density per sq. mile</i>
1971	54.7	38.6	14.0	24.6	452
1976	63.0	35.1	11.3	23.8	511
1981	69.6	28.7	9.2	19.5	574
1986	74.7	22.7	8.2	14.5	606

The estimated population after 1986 is as under (in crores) if the annual rate of growth remains constant :

<i>Year</i>	<i>Population</i>	<i>Density per sq. mile</i>
1991	87.7	728
2001	113.8	923
2051	374.0	3035
2101	1229.5	9975

These figures certainly are disturbing.

Now the position as indicated above is a matter of concern for parents, teachers and others in the country to lay some curbs on the continuing dangers of population explosion. The reasons for this increase, of course, are that the birth rate has gone up while the death rate has gone down due to better health and

5. Office of the Registrar General, *Report on Population Projections*, New Delhi, 1969.

medical facilities and life expectancy has increased from 27 in 1920 to about 50 now. It is estimated that out of 2.2 crore births every year when 5,000 babies are born every day or one baby being born every second and a half, there are only 80 lac deaths leaving a surplus of 1.4 crore which as mentioned above becomes the cause of the rapid growth of population every year. The deaths these days are less because of low infantile mortality, better medical facilities available for the people at large (provided for by the Central and State Governments and Municipal Committees in towns). At present the death rate is only 23 against 47 in 1912 out of a thousand (although the situation in other countries of Asia is different, as for example, in Japan the death rate is only 8 and in Ceylon it is said to be 12.).

All this leads to the conclusion that we have to do something drastic to cut down the birth rate through well thought of and well planned methods and efforts, in order to bring down the growth in our population. Population control, therefore, is extremely essential not only for better life but even for human survival in the face of the conditions depicted earlier.

The question of a better life or quality of living is a serious issue. A nation is strong if every individual is physically and mentally strong and is well educated and qualified. Every individual, to have some decent standard of living, must earn more income. Although our population at present is about 15% of the world population, our national income is only 1.5%. At the moment the per capita income in our country is almost the lowest, i.e Rs. 589. If the population goes on growing, the per capita income cannot go up, even if agricultural and industrial productions are enhanced and the resources, both human and material, are well exploited.

Although efforts to increase industrial and agricultural production must be intensified, but for better living if the per capita income is increased and if population side by side goes on increasing, the situation is static. So it is obvious that there should be a control on the population. The family planning programmes introduced in this country as well as in other countries have, to some extent, aroused interest in control of population among the married people. But whereas family planning concerns only the married people, population education is concerned with every citizen young or old.

STATEMENT SHOWING THE STATES/UNION TERRITORIES AND
OTHER AREAS ARRANGED IN THE ORDER OF LITERACY RANKING
IN 1971 CENSUS AND COMPARISON WITH 1961

<i>Ranking in 1971</i>	<i>State/Union Territory/Other Area</i>	<i>Literacy Rate in 1961</i>	<i>Literacy Rate in 1971</i>	<i>Ranking in 1961</i>
1	2	3	4	5
	INDIA	24.03	29.35	
1.	Chandigarh	51.06	61.24	2
2.	Kerala	46.85	60.16	3
3.	Delhi	52.75	56.65	1
4.	Goa, Daman and Diu	30.75	44.53	7
5.	Andaman and Nicobar Islands	33.63	43.48	5
6.	Lacadive, Minicoy and Amindivi Islands	23.27	43.44	16
7.	Pondicherry	37.43	43.36	4
8.	Tamil Nadu	31.41	39.39	6
9.	Maharashtra	29.82	39.06	10
10.	Gujarat	30.45	35.70	8
11.	Punjab	26.74	33.39	13
12.	West Bengal	29.28	33.05	11
13.	Manipur	30.42	32.80	9
14.	Mysore	25.40	31.47	15
15.	Himachal Pradesh	21.26	31.32	18
16.	Tripura	20.24	30.87	20
17.	Assam	27.47	28.74	12
18.	Meghalaya	25.71	28.41	14
19.	Nagaland	17.91	27.33	23
20.	Haryana	19.93	26.69	21
21.	Orissa	21.66	26.12	17
22.	Andhra Pradesh	21.19	24.56	19
23.	Madhya Pradesh	17.13	22.03	25
24.	Uttar Pradesh	17.65	21.64	24
25.	Bihar	18.40	19.97	22
26.	Rajasthan	15.21	18.79	26

1	2	3	4	5
27.	Jammu and Kashmir	11.03	18.30	27
28.	Dadra and Nagar Haveli	9.48	14.86	28
29.	North East Frontier Agency	7.13	9.34	29

Source : *Census of India, 1971*, op. cit.

With more education among the masses, of course, the decrease in population is expected because research studies have shown that more educated parents have less children than the illiterates and there is a definite relationship between literacy or education and population growth. But literacy in the country is as low as 29.35%, 39.49% among the males and only 18.47% among the females. In this percentage also 92% have education upto middle standard and so the position of the educated can be understood for effecting any reduction in the birth rates. The literacy figures in the various States and Union Territories are given here in the table to show the position in the whole country. We lack more in female education and if the future mothers are not educated, restrictions on population growth will be less and they will also not be able to contribute much to the family budget for better living nor will families be smaller.

Unless we are able to educate the children under 18 years of age before they enter the reproductive stage during the coming 5-6 years, it will not be possible to check the impending danger.

For the proper attitude towards population education to be built up, as a long range policy, the children at the earlier stages, have to be taken into account. There are about 68 million school-going children in India. A child joins school at the age of 5 or 6 and generally continues upto 14, although quite a few drop out and some proceed further but it is the large number of children, about 30% between the ages of 6 and/or 16 who have to be given attention with regard to population education, so that their future reproductive behaviour may be put on sound and rational lines.

The main objective of population education is to impart the information and knowledge about the growth of population or population dynamics as well as the problems connected with the

life of the individual in the family and in other social units. No doubt every parent or householder has the responsibility of limiting the family to ensure better standard of living for better growth of each child. If his family is limited to his resources, he will be able to provide better nutrition, clothing, accommodation and education for the children. No one else can help him except he himself in this task, though other agencies can give him guidance, suggestions and motivation by different means to accept new values relating to family size and well-being of individual members of the family. His example will imperceptibly be for informal education for his children for population control, though in schools the teacher has the responsibility to give proper education to children in this direction. Traditionally, the teacher has been thinking that his role is to impart academic information, but in the changing social situation his role also requires change. He is now expected to be an agent of social change and for this he is to understand the new values needed, new attitudes to be built up and new information to be given to his pupils. Indian society now needs smaller families and the teacher is to function as a leader and a guide to make children in his charge realise the need of population control. Population education in schools is general education and teachers of all subjects and of all classes should be involved in it and they must themselves be first convinced about smaller families and the economic necessities underlying this new social change.

It is the individual teacher who is to have a proper orientation towards population education to impart as much knowledge and information as he could to children in his own way in his classes by integrating it in the lessons in various subjects. If the teacher is well aware and well oriented towards the need of imparting necessary information about population growth in different stages, it is certainly to be left to him to use his own indigenous devices, methods and his own initiative and imagination. For this, proper orientation of teachers in training sessions is, of course, necessary.

Some work of orienting teachers for population education has been done in this country and abroad by various agencies. For example, the NCERT through its population education cell is doing good work and the Pathfinders' Organisation in India, The Central Bureau of Health Education as well as the Family Planning Association of India (which has branches all over) are doing some

work in this direction. At the international level, work in USA, USSR, Germany as well as by the agencies like UNESCO, the International Planned Parenthood Federation, the WHO, the UNICEF, the Regional Advisory Committee on Population Education at Bangkok and Colombo Plan Organisation, is being done. Their clearing house could be very useful in supplying material on population education to arouse interest in the problem in different countries to adopt some of the means and methods used there.

However, as mentioned above the programmes started so far have been more for the benefit of the people in the reproductive stage. This is very useful so far as it goes but whereas the family planning programme as a long range programme is more to be concentrated among the adults, population education programmes could be concentrated more on the younger people who would be parents in ten to fifteen years. It is for this reason that it becomes necessary to educate the younger generation to be more aware of the problems of population growth, against the background of our natural and economic resources. Population education should also include the social conditions created by population growth in cities and towns and its relationship with the general standard of living, health, nutrition, pollution and slum conditions, unemployment, crime, prostitution, beggary, etc.

Connected with the checking of population growth is the question of education about the proper upbringing of children who have taken birth and who ultimately would be future citizens and parents have to be aware of the problems of health and other factors for raising physically and mentally healthy children. There seems, therefore, to be an imperative need to educate parents also about the reproductive functions in males and females and to build up the healthy attitude in the mind of parents and teachers also towards the most important impulse and function, i.e. sex; as they are the guardians of the young for their education formally or informally and they convey their attitude to children who are so receptive and inquisitive that they absorb imperceptibly the viewpoint and attitude of the adults in the company of whom they spend the most formative period of their life.

For population control, therefore, parents and teachers have to educate the children who are the future parents, about the "how" of birth or the process of reproduction. In other words education about the functioning of the sex urge, has

to be given at the proper time and discussions on sex should cover the entire technique of growing up and not only the narrower aspect. Healthy sex education is necessary for responsible parenthood. Ordinarily talk of sex is taken as vulgarity, and as obscene even in educated society. It is through vulgar jokes and pornographic references that some mention is made of sex with the result that children either remain ignorant about sex or learn half-truths and that too from wrong people.

There is nothing to be secretive about sex, as even in India (in ancient times) sex education was given freely and *dharma*, *artha*, *kama* and *moksha* were considered as essential functions of the householder. The pursuit of *kama* or sex gratification was the desired goal for normal life. In the four stages of life, i.e., *Brahmacharya*, *Grihastha*, *Vanaprastha* and *Sanyasa*, sex life was a pure and essential part of the householders' duties. When we talk of a healthy family life, we should naturally talk of sex. Sex is not only a means of reproduction but a source of intense human pleasure without which it is not only difficult but, in a way impossible, to develop normal mental attitudes and emotional composure. To seek sexual pleasure is not immoral, although sex will lose its finer side by excessive indulgence and hence excessive reproduction.

There is thus a case for introducing a good programme of sex education in all our educational programmes as a part of population education programme. Education is preparation for life and sex education is a part of this preparation. Why then should we hesitate to talk of sex education on which responsible parenthood depends?

There is also need to educate young men and women not to treat sex as a plaything which attitude may sometimes lead to damaged lives. The teacher and taught have to live at the academic and sober plane in dealing with sex education and it can be imparted in schools with the help of audio-visual aids more than by word of mouth.

Almost 80% of the children who join the primary school may not go beyond eighth class and certainly not beyond the tenth class. Therefore, necessary orientation should be substantial latest by the tenth class. It will not cut much ice to simply talk of creating population awareness merely by giving statistics. A correct approach to sex and wise parenthood are vital limbs of

any population education programme as the child will want to know the details and unless we answer his questions at primary stages, our battle will only be half fought. A sharp turn in our traditional thinking is necessary but must be made with caution, because we do not want an increase in promiscuous sexual licence.

"Sex Education" if spelled out in terms of major content components has great relevance to the objectives of population education. By and large the major component of sex education for youngsters is human physiology and the process of reproduction. The information about the use of contraceptives is also important but that is for the grown-ups in the reproductive stage. It is to be understood that birth is not a matter of chance or divine gift but is dependent on individual decision making and the knowledge of the whole phenomenon of human reproduction is essential. It is all a matter of presentation. Knowledge about the human reproductive system can be imparted to the child without destroying what the traditional moralist would call his or her innocence. It will help children to learn things about reproduction more accurately and scientifically than what they learn accidentally and often inaccurately.

Children ask questions about sex as the subject fascinates them and it is our answer and the way we give them that plays an important part in forming their future attitudes towards sex. Frank and honest response can help them to develop a healthy outlook. Memories of taboos from our own upbringing make many of us feel awkward in handling the legitimate curiosity of the young, their candid queries can catch us off guard and leave us self-conscious and concerned about "saying the wrong things." Often children learn about matters concerning sex from wrong quarters. Therefore, formal education of sex about human physiology and reproduction is necessary in population education. But there should be due consideration given to the method of teaching in schools as much will depend on the way it is handled by the teachers.

In some Western countries and in Japan sex education is a regular feature of educational programmes. But some in Asian countries feel that the information about sex will place youngsters in moral danger and "will give rise to sexual experimentation resulting in the unwarranted pregnancies of the unmarried and a spread of venereal diseases." Some feel that "it will unduly disturb

the young to expose them to sexual information at an age when they are not ready for it." Yet others, though not against the contents, are afraid of entrusting the handling of the subject to unsuitable teachers and so advise wariness. K.S. Rao, e.g., said that population education is a process of socialisation, whereas sex education is a process of individualisation and that "sex-less" population education is possible. But population education without sex education is ridiculous, as the 'how' of population control cannot be answered without sex education.

It is thought improper by some to talk about sex as a human characteristic due to a false sense of "purity" and they look askance and with suspicion upon those who have given thought to it and criticise, censor or ridicule such people.

The lack of knowledge of the functioning of the sex urge is the source of unhappiness, suffering, crime, vice and sorrow. Illumination by knowledge of the subject of sex relationships will elevate the sensual and impure conceptions into an appreciation of the purity of sex life and could check immorality and prostitution.

There is no doubt that in all realms of human thought and action in human history, literature and in religion the influence of sexual passion has been the most powerful. This is brought out in the next chapters to show what place sex has had in human life to enable parents, teachers and all to focus their attention on the importance of sex education and the manner of imparting it. This is the main theme of the research study incorporated in this book.

2

HOW TO IMPART SEX EDUCATION

"IN general a more wholesome attitude towards sex questions will not be created until they are discussed openly and as matter of fact phenomena. Such discussion does not impair the ethical seriousness with which these questions ought to be considered but, on the other hand, is a prerequisite for moral attitude. Our whole civilisation is undermined when these vital questions are debased to a plane of frivolous humour of lewd hypocrisy."¹

There has been resistance against sex education in the past even in the West, for example, in the eighteenth century, the Lutheran State Clergy was admonished when it informed the public about venereal diseases; although, later in the nineteenth century even a woman doctor campaigned in Sweden for courses in sex hygiene in higher schools for girls as a part of adult education. Still public proposals for sex education made there in 1921 were disregarded by the Board of Education but some indefatigable women workers carried on the campaign, as it seemed more understandable because women have a stronger feeling as to the importance of the problem, probably because they, more than men, have suffered from the existing order of things with regard to sex.

In this country some one may raise the objection that sex education is not only difficult but dangerous to be given by parents or teachers when they themselves are not well informed or competent or qualified to do it. But the answer is that all married people know something about sex and a beginning should be made to break the vicious circle and this difficulty will disappear for the next younger generation, with as much sounder and franker attitude as possible toward sex built up in the present generation and which

1. Alva Myrdal, *Swedish Population Commission*, 1938, p. 171.

attitude will be rational, natural and sounder still in the subsequent generations.

As all true education is based upon the natural urges, capacities, powers or potentialities of man and aims at bringing out the best in him, that is, to exploit, train and develop all the elements in his natural endowment to his best advantage, so also sex education is based on the great and fundamental forces lying within each individual and aims at enlightening the individual about the nature and functioning of the sex drive so that he is able to control it and use it for his physical and mental health. Through sex education, the individual's sexual integrity and social well-being are thus to be maintained and enhanced and the creative or reproductive purposes are to be adequately fulfilled.

Sex education is no imposition, it concerns a vital matter in which children are interested. People ordinarily miss or try to miss and ignore the spontaneous and universal sex interests and activities of children. Sex interests and activities of children are not the interests of the adult performers but children are no idle observers. Interest in sex is instinctive and starts from early infancy and how surely and gradually, though a little differently, it awakens at various stages can be known by observing babies, small children and adolescents in daily life.

The three organs, that is, the mouth, the anus and the genitals as the agents of the three important life functions of assimilation, elimination and reproduction, are the seat of pleasure, as nature has somehow made the essential life processes linked with pleasure. In early infancy the mouth is the main source of pleasure. The little mouths of human babies open automatically on mere touch and are ready to devour everything put in them. Pleasure is derived not only from sucking and eating, but also from the stimulation of the inside of the mouth i.e., the taste buds of the tongue, the sides of the cheeks, the lips and the teeth, as while pressing or biting. The importance of the mouth, as a source of pleasure is, however, not lost in grown-ups. We not only eat to live but also live to eat and enjoy eating for the sake of eating, as it stimulates the pleasure zones of the mouth. For the same reason pleasure is derived by using chewing gums or betel leaves and by smoking. The second source of bodily satisfaction or pleasure is the anus, since the act of elimination or defecation is pleasure-giving. In small children this source draws special attention and they enjoy

stimulation of the anus, even sometimes more by retaining the faecal matter longer, as more pressure will produce more stimulation to give more pleasure. This source of physical relief and pleasure does not, however, lose its significance as one grows.

The third source of pleasure is the sex organ and the contiguous area. According to Freud the pleasure derived from all these three sources is the same in nature, i.e., sexual. This may be a debatable question but considering the pleasure derived from the sex organs proper, it is doubtless that the child's sex drive or libido is ready at birth to be coaxed into first faint stirring. From the very birth the genital mechanism is intact. Erections occur frequently right from the beginning of life in the world. In early infancy genital interests are, however, hard to identify, but they can be inferred from such activities as touching the face of the mother, sucking the breast with gusto, wriggling up close to the body of the mother to enjoy the warmth and soft touch, holding the breast in hand and from being cheek to cheek with her. The genitals, however, attract attention in babies of about a year or so and they begin to manipulate them. They scratch them, rub them against the bed and touch them with hand and do some sort of masturbation by manipulation.

In pre-adolescent boys and girls, the sex drive grows further. Interest in sex activities of human beings and other animals is more aroused. They draw sexual scenes between man and woman on walls of public places or lavatories more vividly. They become a bit more self-conscious.

Girls also become concerned and worried about their changing figures, gait, height, voice, weight and the growth of other secondary sex characteristics. They exchange soft glances with opposite sex companions, and boys try to fool with girls in such a way that they could touch the breasts and pretending to pick up something from the floor, they purposely try to touch the legs of girls. They look at pictures in bathing suits with great interest or often at obscene or pornographic pictures and also draw pictures, with all curves and contours. They stealthily write love notes to each other also. But sexual interest in the adult sense is only casual at this stage.

The pre-adolescent is more an experimentalist and his sex activities are more recreational and not so sexual in the adult sense.²

The more grown-up adolescents who have passed through this stage become more definitely men or women and are now planning to play their different roles. They try to attract the attention of the opposite sex by coquettish dress, manners or gestures; they get lost in the love-lore and dream of the sweet future with fantasies of a partner. Girls spend a good deal of time in personal decoration and make-up to look appealing and they talk to each other, whenever possible, with protests of love with genuine interest. Particularly in European countries, adolescents choose their partners, have appointments or "dates" and even mothers ask their grown-up boys, "Why don't you go out with girls?" Some of them in their late teens may reply, "I am not ready to get married yet, though every girl is."

It can easily be seen how much interest children indicate in sex, from early infancy. However, in these changing and growing sex interests it is to be noticed that in early childhood or rather babyhood the psychic or affectional interests and biological or bodily interests are closely allied. But as the child grows and as the connection between "meals and mother" becomes less, the two interests i.e. the bodily and the psychic become more distinguishable from one another. In adolescence and later, the psychic interests expressing in personal attachment, affection and feelings towards others all blended, develop into sexual love. But, in any case, interest in sex is as basic as in eating, from the beginning, though ordinarily people out of ignorance, personal inhibitions or resistances and wrong training with consequent feelings of guilt, try to ignore it and feel bashful and embarrassed when required to talk about it. If asked to point out what interest children have in this vital urge, they would often parry the question or would mention a few vulgar words on the walls of old monuments or public lavatories and a few by-plays between boys and girls. There is so much hush-hush talk about sex interests or sexual matters that there is no other urge which is so much tabooed, censored and inhibited. It is rather a strange thing, why so much hesitation, fear, guilt, shame, blushing and embarrassment is associated with this urge which is as natural a function as eating, drinking, smelling, sneezing

looking at beautiful things or listening to music. The partial answer may be that since this urge is the most pleasure-giving and since pleasure-seeking is a more individualistic or selfish act, the person seeking sexual pleasure is functioning more from the egoistic point of view, which attempt is contrary to or in contradiction with his more social or altruistic nature and hence his egoism in pleasure-seeking, is censored or disapproved by his more altruistic nature and so he feels guilty, remorseful, apologetic and repentant. This may explain, to an extent, why in almost all societies sex is considered as a more secretive, low and ignoble affair. Such an explanation seems quite plausible, since human beings are basically social in nature and sociability and individuality get and grow together (though both are somewhat opposed to one another). Such a view may also explain some noted indications of guilt or remorse in the behaviour of even very small children who manipulate their sex organs and try to stop it and hide or cover up the sex organs when seen by any elder person, even when the child has not been rebuked, punished or shown some concern about it before by parents or any other person in the house, though of course, the intensity of one's guilt, fear and shame is according to his training.

In any case, even if we do not accept the presence of such fundamental bases of guilt, remorse, secretiveness or shyness about sex stimulations from early infancy, there is no doubt that our society has tabooed and inhibited the sex urge to the point of morbidity. The handling of natural sex interests and urges is haphazard, moralistic, strict and authoritative, accompanied with a sense of shame, emotional involvement and fear. Such an unhealthy attitude made worse by lack of scientific knowledge, on the part of parents and teachers, (who are particularly concerned with the education of children) is the cause of similar attitudes and ignorance in children which make them to fall in the abyss of guilt feelings and deep anguish and which disorganise them inwardly to make them experience great emotional tensions.

Many children become anxious, worried and nervous, as they grow and as the sexual impulse develops and as they begin to have sex interests and sexual fantasies. Quite often, instead of being a period of happiness, adolescence becomes a period of perplexity, disquiet and occasional depression. Many boys on having the nocturnal emission, for example, get extremely worried that they are suffering from some disease which will do them great

harm. They try to find some medicine for it and the unscrupulous quacks exploit them. In a similar fashion many girls on the first appearance of menstruation think it their own monstrosity and have horrified reactions which cause psychological complications. A number of menstrual disorders have been traced to anxiety, dating from the first appearance of the menstrual flow. Many young people have strange notions about sex relations or conception. There are cases of many girls who thought themselves pregnant after a kiss or a passionate hand pressure or talk with a young man. Getting very worried they are noted to have approached physicians for an abortion. Some also think that to love a man was enough to conceive a child. Many look upon marriage with strange mixture of longing and hostility and have a sense of fear and shame in approaching the partner. They may experience frigidity or impotency in their first marital relation. In most cases insufficient knowledge of the functioning of sex is at the bottom of these difficulties and many such physical and mental functional disorders have been caused by lack of proper knowledge of sex. Many children or adolescents have very queer and wrong ideas about birth of babies, differences between sexes, fertilisation, pregnancy and about sexual life in general. They will be saved from many difficulties which they often face and they will grow into happy and healthy adults, if proper sex education is imparted to them at a time which is not too late, considering their age and understanding. So to avoid harmful consequences in future, children have to be enlightened about matters like sex differences, seminal emission, menstruation, masturbation, marriage, mating, fertilisation, pregnancy, birth of babies and about common sex perversions and sex diseases.

Now the question is how to impart such sex education and who is to do it? Sex education is more the responsibility of parents, but it is also of the teachers. But how can the problems be tackled in both the social agencies of the family and the school? That is a more important question.

In the first instance, in order that parents or teachers are in a position to impart proper sex education, they themselves should not only be well-informed about sex but to have a more scientific, objective, dispassionate and healthy attitude towards it. They cannot redeem children unless they themselves are redeemed or have resolved their own problems, as one cannot build up personality of a

child unless one has a properly developed and a healthy personality himself. They have to look upon the sex organs like other sense organs as the ears, eyes, nose, skin or the tongue and have to consider sex as natural a function as other physical or biological functions of say, eating, urination and so on. They also have to be more objective and less sentimental so as not to read too much sexuality into children's activities. Parents are generally likely to see child play from their adult point of view. If a little girl undresses a little boy (and in this little prank there may be a sex interest), the parents often read their own adult meaning of a woman undressing a man, as it were, get perturbed and smack the child. Similar show of anger, guilt and shame is displayed if children are seen playing with their genitals or those of their companions. Such so called "sex offences" have to be taken as mere outlets for healthy high spirits and normal sex interests, and have to be more ignored than be made a fuss about. The atmosphere in the home has to be quite wholesome and no insinuation or jokes of a doubtful character have to be indulged in. Parents also are to present their own living examples of balanced persons with self-control and self-denial to help children to exercise healthy normal control of their sex impulses and desires. Such poise and harmony in the family circles with no over-indulgence or too much strictness would be congenial conditions for sex knowledge to grow in children with their general physical and mental development. Children with such proper knowledge would cease to be passionately interested in things sexual and these would present no mysteries to them.

Enlightenment on sexual matters is, however, to be given intelligently and pleasantly but gradually and methodically. Everything can neither be grasped at one time nor has its significance any meaning to children of an age when that information is not connected with their development. It will, for example, be useless to tell a boy of five or six years about seminal emissions or a girl of that age about menstruation. In early childhood, since the sensual side of sex has no meaning, too much of information about sex relations or about the significance of marriage will be uselessly imparted. A golden rule about sex education is to answer all questions of children, as they arise and as honestly as possible without lies, bluffs or side-tracking and also to give them details only in so far as they evince interest in them. No attempt should be made

to force down the throat of children ideas which seem to bore them or which they are emotionally incapable of comprehending. One cannot, for example, indulge in giving a full lecture to a little child on mating, pregnancy or birth of babies. But explanations should not be too late either, when they would convey no meaning. Moreover parents or teachers have to guard against elucidating sexual processes to children too much, to avoid undue attention to sex or precocious stimulation.

Some "modern" enthusiasts purposely contrive that children watch them naked but it is unnecessary and even harmful, since it may lead to premature interest and restlessness. Parents should avoid being watched by children in their sex act, since to small children who do not understand the significance of sexual intercourse, it may look like intimidation of the mother by the father. They are likely to think that he is maltreating her, belabouring her and doing her some grievous harm by handling her in that unusual manner. They may suffer from anxiety in thus losing the mother or in having her injured in that situation. Many children have been noticed to be emotionally upset or hurt by observing intimacy between their parents, and so "modern" parents who sleep together in one bed in the same room where children also sleep should either sleep separately and avoid being watched by children in the sex act or should have a separate bedroom for children.

Just as parents have to watch the progress of the child in his scholastic attainments and other physical or mental development, so also have they to watch the progress of the child in his sex interests and in the necessary information which he should have by a specific age when that much information is essential. They can answer the question of children as much as is comprehensible by them and return to the subject as and when needed. Sometimes children may not ask questions and may not show any interest. In such cases parents can throw a leading remark into the family circle and see what happens to judge the amount of the child's awareness. If no response is coming, it may indicate that no confidence has been built up and before the period when that information is essential, some chance can be found to enlighten the child on those questions.

The first important matter about which children should be enlightened is the difference between the two sexes and the different roles they play in life, so that children from an early date acco

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their position and develop their interests in their own spheres, instead of trying vainly to be different from what they really are. Girls, for example, generally, on finding something missing which is provided in boys, feel jealous and also a bit inferior to boys. In psycho-analytical findings, it is often noted that girls show hostility and aggression towards their mothers whom they consider responsible for this partiality towards boys and deprivation to them. Such unresolved sexual problem of "penis envy", as it may be called, intensifies inferiority feelings in some girls to such an extent, that to compensate for it, they do not accept their femininity and do not play the feminine role in marital life and maternity.³ They wish to be like men and some "tomboys" even dress up like men. Boys on the other hand, after finding the fact of girls not having a penis have a feeling of contempt and pity for them. But parents can help children to realise that both sexes are equal and none superior or inferior and that they, being different, play different roles which are complementary and equally important as the role of the male cannot be played by the female and *vice versa*.

In early days boys and girls can be made to play together and bathed together naked, so that they know the difference in each other and do not have such curiosity about their sex organs. The mother can also explain the difference, for example, to a small boy on having a sister and on his asking that the sister does not look like him by saying, "Yes, she has hands, hair, head and everything else like you but not the little penis which you have got and this she would never have, because she is a little girl. Girls do not have penis, but they have just an opening for urination and they grow up to be mothers, but little boys grow up to be fathers. Mothers and girls are alike, fathers and boys are alike, but just as fathers and mothers are different, so also boys and girls are, different. They are just two kinds. They are made different because they have different parts to play as men and women." In some such simple way, the difference between the two sexes can be brought home to children at quite an early date to avoid abnormal curiosity later on, as brought out in the following incident. At a residential school in Surrey, the pupils were shown how to attach mirrors to long sticks in order to observe the interior of birds' nests without disturbing

3. Rambert, M L. *loc. cit.*, p. 138.

them. To the surprise of the staff some of the boys preferred to hold the mirror between the girl's legs so as to see up their skirts.⁴

As children grow, they reach the stage of puberty when they develop various secondary sex characters. To many children this is a period of disquiet and disturbance. They feel awkward among other members of the family, because of long limbs, fallen voice, clumsy gait, growing hair on the face as in boys, enlarged hips and breasts, as in girls. They often are shy, restless and ill-adjusted by finding themselves more queer-looking than what they have been and by being pointed out this by others. Little before developing signs of puberty the boy, for example, can be told of the outward indications of masculinity, preferably by pointing out some other adolescent boys. He can be told that these developments in him are happy and welcome signs as they mean a preparation for fatherhood, which part he will play when he is more grown up and married. The girl should also be explained the physical changes in the same way and these physical changes should be closely linked to the whole question of motherhood.

During pubescence the two very significant events which occur in boys and girls are nocturnal emission and menstruation. Many a boy feels perturbed and depressed and not knowing what it is all about, either goes about in a moody frame of mind or secretly consults a *Hakim* or *Vaid* or any other medical practitioner. Due to certain wrong impressions created in their minds about seminal discharge, many young boys feel worried that they are losing their health and in some cases these ideas become so fixed in their minds that certain symptoms of hypochondria and other functional disorders develop. They should be told before-hand that such involuntary seminal emissions are absolutely normal phenomena in all healthy young boys and are an indication that they are now not small children but are becoming like men to play their role as fathers. They should rather rejoice in this advancement instead of having any spells of depression. They should be told that as they are eating every day, the semen will be formed and it will accumulate but it cannot go on accumulating indefinitely and must have a safety valve and so this overflow of the accumulated semen is the nocturnal emission. Girls can also be told in the early period of puberty about menstruation by pointing out to them that the

4. *Sex Education and Youth Organisations*, H. M. S. O., London.

flow of menstrual blood is no abnormality and that it is an indication that they are getting ready to play the part of mothers. Mothers can instruct their adolescent daughters before their first menstrual discharge how to manage it; they can make some pads for them or buy for them some sanitary towels and tell them how to use them without any sense of shame or emotional involvement. They can also be informed that under normal conditions menstruation appears after four weeks or so and that it would be a regular four-weekly occurrence ever after. The children have to be enlightened on these questions before puberty because after puberty the door is practically closed and it is difficult to arrive at a sympathetic understanding later.

Adolescent boys and girls must be made to develop healthy attitude towards love and marriage. They, before marriage, can be made to realise that nature has created men and women to be husbands and wives united in wedlock for reproduction or for the propagation of the species. Love and marriage have more meaning than any other achievements and so young people should be properly oriented to play their role as marital partners. Sexual side of love cannot be ignored and there is no such thing as "platonic or pure love." It is sheer waste of time and living in a fool's paradise to live on a platonic basis. "Love at first sight", as often quoted and wherever true is based upon sex appeal. A loving kiss or even a loving glance without some sexual excitement is impossible. The two ardent lovers who profess to be platonic in their love, are in reality physically aroused and are willing to surrender to their sexual urge with all defences thrown off but they are held back by fear of pregnancy, disgrace or scandal. So they pretend to be platonic in their love which is a mere design to replace the real thing and as such it is comparable with masturbation. "To love platonically and to kiss is as absurd as a hunger-striker who would carry out his purpose by becoming a vegetarian." Love-play is, therefore, not an invention of vicious or degenerate people, but is a physiological and psychological necessity and we must no more hesitate to accept it and to discuss it as a normal healthy human function, than we do for other manifestations of life. Love and sexual enjoyment have thus to be glorified as done by Montegazza who said, "Voluptuousness in union with love is a virtue and theologians' subtle casuistry is far more impure than the most ardent kisses." Adolescent boys and girls, therefore, should be made to look upon love and sexual relations after marriage as

happy, healthy and desirable expressions of human longings and not as dirty, ignoble or low practices as some "moralists" would look upon. True morality, after all, is never conformity to outside laws and codes, as it is conformity to the best in us, and so sexual morality or ethics can never be the denial of the sexual forces within us but the conservation and expenditure of them to our greatest good. Young people thus should have no ideas of impurity and no inhibitions or sense of guilt or shame in functioning as sex partners and they should be made to think that they are created by nature for such cooperation in the vital enterprise, and that to love and to enjoy sex life is their privilege.

The other important sex processes of mating, fertilisation, pregnancy and birth can be explained to children dispassionately without any emotional involvement by explaining to them the simple and elementary facts about birth of babies before adolescence when children show so much natural interest in this question. As children take interest in life and its processes from early infancy, they at one stage or the other normally ask questions about arrival of a new baby, but parents or adults, being reminded of their own sex acts about which they are often secretive, bashful and guilty, either put off the answer by making the child talk of something else or by telling lies. Parents who often pose to be so truth-loving and honest and who instil respect for truth, and horror of telling lies into their offspring, blatantly lie about a subject which is so intensely interesting to young minds. When a little child innocently asks from where his little brother or sister has come, they tell him untruths saying, "the doctor brought him in his bag, or that he was bought from the shop, or was found behind the bush, or that it was brought by a big bird" and so on. In many Christian homes, following the statement that Christ came forth from the bosom of the Blessed Virgin, many children are taught by parents who are guilty and bashful to name and accept the "dirty" genitals, that women have an injection which makes a baby rise up into their breasts and it then emerges by this "natural route". It is the adults' own emotional difficulties about sexual processes which stand in the way of telling children simple facts about birth, rather than the fear of "tarnishing the purity" of the children's mind or of "corrupting" them by arousing their sex interest.

The answer to the question about the birth of babies has to be styled according to the type of the question and the age of the child.

In very young children the question is generally more personal. The child may, for instance, say to his mother, "Where did you get me, mother?" In such a case the mother can answer by saying, "You grew in mother in a special little place, just made for you to grow in." An intelligent little child of three or so may further ask, "Is there a baby in you now?" The mother, (if she is not again pregnant) can answer by saying, "No, there is no baby in me now," but to satisfy the child further she can point out any of the child's aunts who is pregnant by saying, "You have noticed that auntie of yours, she is fat and rounder on the stomach and she will become rounder still as the baby inside grows in size." The child may further ask, "Can I also have a baby?" to which the mother can answer (if the child is a girl) by saying, "You too may have a baby when you are grown up. Little girls are not yet ready for the growth of babies in their bellies. Moreover there must also be a father because mothers alone cannot have babies." In a similar fashion if the child is a boy he can be told that babies grow in their mother's and not in little boys, but little boys, when they grow bigger, can become fathers and that a boy can have a baby when he grows but first there must be a mother for the baby because fathers alone cannot have babies. These answers will satisfy very young children but a little grown up children will further pursue the question and ask, "How does the baby get out?" The mother can answer by saying, "There is a little passage way made near the place for urination (as you know) in every mother and it is made to bring the baby down and out in the world when he is ready to be born." A further question may be asked, "How did the baby get in the mother?" The mother can answer by saying, "The baby does not get in the mother as a baby but it grows from two cells, the father cell and the mother cell which unite inside the mother before the baby starts growing. You have seen the yellow of the egg from which the chicken grow; something like that is the combined cell in the mother's body from which the baby grows." The next major question which may be asked by a little more grown up child is "Where does the combined cell come from?" Answer to this question will depend on the assumed knowledge of the differences in the two sexes. As most children know these differences between boys and girls from early childhood, they can be told that men and women are made just, so that they can be fathers and mothers and for that purpose they can fit together. The outer fingerlike organ of the father (as you know

in boys) fits into the passage of the mother at the place of urination in girls, so when father and mother are thus fitted, the father's cell goes up into the mother in a milk-like fluid and meets the cell of the mother. It takes about nine months from the time of this combination for the baby to be grown up enough to come out and it comes out through the passage way of the mother."

The four basic processes of mating, fertilisation, pregnancy and birth can be explained in some such simple manner during the pre-school and elementary pre-adolescence years, when the interest in the reproductive process is spontaneous and when there is less sex consciousness. One should answer the questions as they arise and the answer must be such as can satisfy children when they evince interest. Ignoring the question or telling too many details both defeat the purpose of sex education. The child's spontaneous interest should not suddenly be damped. A small child, for example, saw a dog and a bitch copulating in a street and asked his father, Why were they joined like that? The father harshly and curtly said, "Go on, you mind your own business, they just get joined like that!" One can obviously see what that child must have felt and what any other child in the same situation would feel. On the part of the child it was an honest and innocent enquiry, but the father, obviously looking at it from his point of view and projecting himself in the situation, felt ashamed to explain the phenomenon of mating in dogs. He could dispassionately tell the child that the male dog has put his thumb-like organ in the urinary organ of the bitch and out of this union, pups will be born. This could easily satisfy the child's curiosity and he would have felt elevated by being more informed.

In pre-adolescence, apart from verbal teaching about the process of reproduction, such occasions should be properly exploited and children can be provided more opportunities of seeing the process by themselves. Mating among animals and pregnancy in some other women or pets, when pointed out, is not a fact to be learnt, it would be an experience, an occurrence common to the everyday scene. Such correlated first-hand experience, along with verbal instruction would make good teaching of sexual processes. In urban areas rearing of pets like dogs, cats, rabbits, love birds form the best source of knowing the processes and principles of reproduction and children can also be taken for a visit to farms and veterinary hospitals. In rural areas, however, cows, donkeys, goats,

buffaloes, horses and other animals automatically provide so many opportunities for observation and familiarity with the phenomena of mating, pregnancy and birth but proper verbal explanation would make it more enlightening and definite for them.

One objection, however, which can be raised against such knowledge is what happens if children begin to show too much interest in sex and go about talking to others in the school or in the neighbourhood and that they will be so much excited that they will begin experimenting with or investigating about these matters themselves and this would thus end in sex misconduct. This is really the general fear in the minds of even many parents and teachers who would be otherwise quite willing to impart such education. But there need be no anxiety about open discussion with children on these matters. After giving them necessary instruction in a dispassionate and sympathetic manner, parents can well trust children and need not be afraid of such information in their hands being misused. The effect is usually noted to be beneficial; it is an observed fact that if children have the necessary knowledge at the proper time when they are not much sex-conscious, without the feeling of guilt or shame, they not only have a sense of enlightenment themselves but are very good teachers to other children. The child whose conversation and behaviour is more deplorable is the one who gets his information secretly from this source or that and who is more confused by highly coloured impressions produced by various exaggerated descriptions. The other anxiety about experimentation with sex after having such sex instruction seems also baseless, as such sex instruction is to be given in the pre adolescence stage when sex consciousness is low and children will accept these facts in an unemotional manner and will not have such curiosity to investigate the matter for themselves. But one may still say that they would use this knowledge in adolescence when sex impulses are very strong. The answer to this is that adolescents will know about these matters somehow, but unfulfilled curiosity is likely to lead one astray more than enlightenment.

Another matter about which proper sex education is essential is self-stimulation or masturbation which is a common phenomenon in children from early infancy. As has already been pointed out, children quite early in life begin to manipulate their sex organs but many ignorant parents, reading adult meanings in this activity, smack the child's hand, saying, "Do not be nasty, it is rude, it is

very dirty. I will cut off the organ or I will take you to a doctor who will do an operation." But the child does not understand what wrong he has done and such punishments and threats may give rise to an emotional shock or a trauma with certain bad consequences. In cases where the child has experienced such persistent threats, castration fear is noted to develop which produces its own problems. In some such cases foundations for homosexual tendencies are laid and in others aggressive feelings towards parents may be raised. Parents, therefore, in such activities of children should not read too much sexuality and should rather ignore them, but at the onset of puberty such sex stimulation or masturbation can, to an extent, be taken note of. The child who is likely to persist in such a practice and who may be haunted by feelings of guilt or remorse with recessiveness, shyness and increasing unsociability, should be taken into confidence and can be saved from too much worry and anxiety about this act by sympathetically telling him that it is not a sinful act in which he alone is indulging but that everybody at some time or the other has done it. Though one does not lose anything physically and no harm is done to the body but still nature has made the two sexes and self-stimulation or self-indulgence is not what nature ordained. Moreover, it is a selfish and self-centred act and should not be indulged in as far as possible, but if by chance he indulges in it on some unguarded and more excited moment, he should not worry about it in the least as it is a passing phase, and as he is preparing to be a grown-up person, he will find full sex satisfaction in marital relation with the opposite sex partner, which is a natural, normal and healthier course for self-fulfilment and mental and physical health. The adolescent is not to be frightened about this practice which is otherwise quite harmless and a more liberal, permissive and rather indifferent attitude has to be adopted, so that he is mentally prepared to look upon it as an ordinary matter, without paying too much attention or being too much conscious of it.

Since sex education is a part of general education which is often taken to be connected with schools, the question naturally arises as to what part teachers and schools have to play in sex education. It is quite a debated question in many quarters and some heads of schools, teachers or educationists think that sex education should be imparted in the school as a part of school curricula, where various problems can be covered in various classes. Some of them also

think that specialists from outside, as visiting lecturers, should deliver special lectures or talks on sex matters for the benefit of school children and that it should not be left in the hands of teachers.

However, the question of having a set curriculum for sex education for children of various grades seems not only useless but also undesirable. All necessary knowledge cannot be imparted by set lessons at a definite stage of teaching as sex enlightenment cannot be confined to a certain age but is to be instilled in the minds of children over the whole period of development. Teachers, however, have an important responsibility in enlightening children about sexual matters. Instead of making a special occasion for a long discourse, they have to be wide awake with an objective attitude to give children necessary information during their class lessons according to the age, and understanding of the children concerned. As and when such questions arise, they should answer them honestly and rightly without any bashfulness or an attempt to summarily dispose them off. Through the teaching of general science, biology, physiology or hygiene, so much physiological knowledge about sex differences and about animal and human reproduction, involving all the processes of mating, fertilisation, pregnancy or birth can be imparted. Children can be made to learn about these functions and also about functions like nocturnal emission and menstruation from some readings from standard books. There cannot be any general rules as to the time and place or manner of imparting sex education. Teachers have to use their own discretion and particularly, teachers of biology, physiology or hygiene are required to be conscious not to lose any opportunity during the course of their teaching to enlighten children about sex functions. Apart from sex knowledge imparted verbally in class lessons and made more concrete and definite with the help of pictures, models or charts, actual experience with living animals in zoological gardens, farms or veterinary hospitals will make sex functions and sexual processes matters of common occurrence to them and these would no longer remain any mysteries to children.

Sex education in schools cannot be left for outside specialists to impart, who would come and give some talks on sex matters and go away and teachers maintaining absolute silence about it. Common sex knowledge is not the monopoly of the specialists, as if school teachers do not have sex impulses to understand them or are

incapable of talking about sex matters to children. Sex is everybody's concern and though specialists may be knowing many details in their expert manner but the basic principles and functions of the sex urge are supposed to be known to every builder of personalities of children. Teachers who know so much of their own subjects are supposed to know also about the subject of sex which is so near everybody's heart and which is a part of their making. In reality, it is not so much the question of lack of necessary knowledge but of the unwholesome and unhealthy attitude which many teachers have and because of their own unresolved problems and complexes, they fight shy of openly discussing sex matters with children. Sex education only by outside experts seems as absurd as having a "sex teacher" or "sex classes" like history or geography classes, or as having "sex examinations."

This does not, however, mean that schools should be out of bounds for sexologists, medical practitioners and psychotherapists or other specialists having expert and first-hand knowledge of sex problems, perversions or sex diseases. Sometimes, at least, in higher classes in secondary schools where the teachers of biology or natural sciences are not generally supposed to be conversant with these issues and where some more detailed information on these matters is essential for more grown-up adolescent boys and girls who are likely to enter life on leaving school, some talks by other experts will be quite desirable. One or two of such talks can, for example, be for describing the male and female sex apparatus with details about the structure of the penis, testes, vagina, uterus, ovaries, fallopian tubes, sperm, ovum and so on together with the constitution of semen and the process of fertilization of the ovum by the sperm leading to multiplication of the cells and formation of the foetus. Such talks may be more for the benefit of those boys and girls who have offered only arts subjects and have not had much opportunity to learn natural science, biology or physiology. One or two talks in a similar fashion may also be arranged about common sex interests of children to enlighten the adolescent about the natural and universal manifestations of the sex urge and also about certain common sex perversions like homosexuality, prostitution, exhibitionism, rape etc., illustrating their bad consequences. Such information, apart from broadening the outlook of adolescents with regard to sex functions, is likely to put them on their guard to avoid some pitfalls, as the sex urge in adolescence, being quite

strong and surging, can lead many astray. The question of venereal diseases like syphilis and gonorrhoea generally caught in heterosexual or loose promiscuous sex relations, can also be raised and explained not with a view to horrify or terrify the adolescents but to make them better informed.

Such talks on sex matters by outside experts in schools can be more frequently arranged, if not for the benefit of pupils so much but certainly for educating parents and teachers who, having been thus better informed and better mentally prepared, will be able to impart sex education to children in a better and healthier manner.

The actual knowledge of techniques for birth control or use of contraceptives need not be given at puberty but they could be told that birth control is consciously practiced in marriage and that it is normal, natural and desirable under modern conditions on the eugenic, medical, health and economic grounds. This information could be preparatory to directing them for more search for further knowledge at the age of actual needs.

In sex education negative prohibitions or moral instruction is useless as children are quite impervious to such artificial instructions separated from actual life situations. They can learn to battle off rule and prohibitions but they are no use as they are not motivating forces.

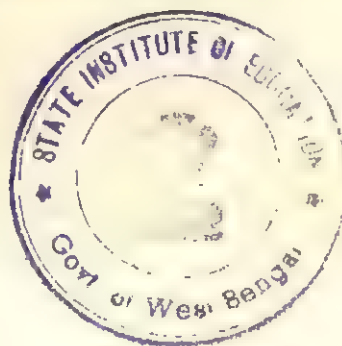
For teaching sex functions in schools, text-books should be examined and where necessary revised as often these matters are evaded. In text-books on biology, for example, the sexual nature of procreation could be presented with the description of the cells. Then details about mating, child bearing among animals and men should be included. Then sex organs and their anatomy can be described. Copulation can be treated by telling how sperm cell impregnates the egg cell by examples from animal world to be generalised in humans.

Venereal diseases can be briefly mentioned and the illegality and health hazards of their spreading indicated, as it is made out in recent studies that about 10% adults are reported to be suffering from V.D. in India. The prevalence of syphilis alone was estimated to be between five to seven per cent. It could also be made out that casual sex relations speed up V.D. (Venereal diseases) or better called these days as S.T.D. (Sexually Transmitted Diseases) of which at least 14 have been identified such as gonorrhea, syphilis, trichomonas, herpes, virus, chlamydia, genital warts,

and all are said to be curable by the same medicine, Benzethine Penicillin.

Children can be told that the only worthy form of sexual life is a personal relationship founded on love and faithfulness to the partner. Sexual hygiene to the extent determined by age should be included. Subjects of puberty, menopause, sterility, masturbation, and birth control should not be evaded. Importance of marriage and family relationships with their social and individual aspects should be stressed. In high schools more detail about genetics, knowledge about hormones etc. could be given. Boys and girls be kept together in order not to erect any barriers and sexual life should be integrated into general culture. Segregation of this information, however, technically perfect would serve only to maintain present tensions.

Sex education, if scientifically and without any sentimentalism, is imparted to children by sexually adjusted and properly informed parents, teachers or any other adults, it has never been known to have injured any child and he has never disappointed the instructors. On the other hand, children and young people show definite personality improvement on receiving such sex education and guidance. They become more stable, lovable and amenable and in them conduct becomes less secretive. Nude photographs, sexy pictures, books and other pornographic literature which were hidden and secretively seen and read, now come in the open and some of them lose their mystifying significance. Morbid sex interests expressed in vulgar drawings or writings on the walls of old monuments, public lavatories or urinals or in vulgar jokes and talks or songs, become less or disappear altogether. Children become more adjusted to their sex impulses and also more sober with some degree of depth, power and grace. Sex presents no problems for them and they go on harmoniously with family or social life. They make friends with the opposite sex easily and thus grow into mature and happy citizens.



3

IMPORTANCE OF SEX IN HUMAN LIFE

THERE are many instances in the life of grown-ups and of adolescent boys and girls where lack of knowledge of the function of sex has caused much suffering. There are cases on record when not knowing the process of birth, young men have prayed to God for a child, even for years thinking that the child is given by an angel or is brought by a stork, when the wife still remains a virgin. Many young girls on the appearance of the first menstrual flow feel that they have some disease and consult the doctor. Some of them think that pregnancy will occur if they touch a man, kiss him or speak to him. Young boys get horrified on the experience of nocturnal emissions and consult some quack doctor who frightens them further for their ignoble purposes, saying that it will ruin them because "forty drops of blood are consumed to produce one drop of semen" and in order to extract money they suggest some false medicines. Many youngsters and even grown-ups are found lodged in mental asylums, as they think that the habit of masturbation is sinful and wish to kill themselves as they could not give up the habit nor satisfy the urge with a woman. Ignorance about such matters involving sex has ruined the life of so many young people, while some knowledge on the subject would have enabled these people to understand things sexual. Enlightening the people on the functioning of sex will help misguided people and will elevate the present sensual and impure conceptions into an appreciation of the purity of sex life and would check mental suffering, immorality and prostitution, open or hidden.

In this country in ancient days there was much that was written on sex, and this function was not degraded as in modern times it has been. Sex in ancient times, in India, was considered the sublimest thing and the root cause of the universe itself and of

human existence, in particular. It was considered not only the means of reproduction or creation, but also the source of healthy recreation. It was thought of as the fountain-head of all creative activities in science, art and letters. Sex was considered to be the secret of attraction not only among plants, animals or man but even, in a way, among planets, in the form of gravitation which kept all the heavenly bodies together in mutual affinity.

The four divisions of all knowledge by ancient Hindu scholars were given as *Dharma* or duty, *Artha* or money, *Kama* or enjoyment and *Moksha* or liberation. Vatsyayana wrote the greatest classic on sex, the *Kamasutra*. In fact, the original *Kamasutra* was composed by Nandi, a disciple of Mahadev. It had a thousand chapters which were reduced to five hundred by Svetketu, son of Udalka and these were further reduced to one hundred and fifty chapters by Babharvya who further classified them under six heads concerning (1) general rules of sex life (2) forms and rules of embraces and caresses (3) rules about sexual intercourse (4) about duties of a wife (5) about prostitutes and (6) about rules regarding stimulation or invigorating of the sex organs. On each of these subjects further commentaries were written in exhaustive ways by a number of scholars. Swarn Nabh, e.g. wrote an exposition on the second head or about embraces, kisses and caresses. Ghotak Mukha wrote on the third, that is, about intercourse or union between man and woman, Gonikputra on the fourth, that is, on the rights and duties of a wife and Dattaka wrote a thesis on the ways and means of stimulation or invigoration of sex organs, particularly for the benefit of the prostitutes of Patliputra, the old Patna city.

In India the following other works on the same subject were written and are also available. *Rati Rahasya* or the secret of love was written by Kukoka who in Hindi translation is called Kuka and his work is called *Kokshastra* and sometimes 'Kamashastra'. It has eight hundred verses in ten chapters. In this book we find four divisions or types of women, *Padmāni*, *Chitrāni*, *Sankhīni* and *Hastīni*. *Panchshakya* (or five arrows) was written by Jyoti Rishi, which has six hundred verses in five chapters or *Shakyas*—meaning arrows. In this, mention is specially made of the sixty-four arts like singing, dancing, decorating, arranging beds, household things, etc. to be learnt by women. The poet Gunkara wrote the book *Summer Pradeep* or light of love which has eight hundred verses

dealing with the art of love. *Rati Munjari* (or the Garland of Love) having one hundred and twenty-five verses was written by the poet Jai Dev dealing with the doctrine of love. *Rasmanjari* (or sprouting of love) written by Bhanu Datta gives detailed descriptions of classes of men and women in three chapters. *Anag Rang* (or stages of love) was written by Kalyan Mal on sex for the amusement of the Lodhi ruler Ahmed Lodhi.

Vatsyayana's great classic on sex having seven parts, thirty-six chapters and sixty-four paragraphs in each chapter deals exhaustively with all matters connected with sex relationship between men and women such as sexual embraces, kisses, marriage-making, intercourse, etc. It is not possible here to give details of the content of the book which can be read by anybody with interest and profit.

Vatsyayana, as opposed to the classification of women given in *Kokshastra* into 4 types, mentions eight types of women (i) Goddess women like Greek Venus (ii) Demon women who are mischief-makers (iii) Yakshi women who are very passionate (iv) Gandharva women who are well-shaped but shy (v) Serpent women who are passionate but restless (vi) Donkey women who are dull but pleasure seeking (vii) Monkey women who are fickle minded and flirt type and lastly (viii) Crow women who are cunning and clever and not trusting or trustworthy. Vatsyayana with regard to the compatibility in sex union depending upon the depth of the vagina or yoni or the size of the penis gives three types of women—deer, mare and elephant women who will be well suited for sex life for the correspondingly three types of men, hare, bull and horse type of men. There will be marital disharmony and incompatibility if the wrong types of men and women are united as for example, hare man, is united with the mare or elephant women instead of a deer woman. Similarly if the bull type of man, is united with the deer or elephant type of women instead of the mare type.

At the end of his discourse Vatsyayana said that he had written about the subject of sex and love for the benefit of the people after assimilating the contents of the books of ancient authors, as he himself was engaged in religious pursuits being wholly in the contemplation of the deity. He has specifically emphasised that this work of his was not to be used or abused as means of satisfying sexual desires in a thoughtless manner but it was to be treated as a source of knowledge and information to be put into practice

by good citizens for the sake of *Dharma*—duty or *Artha*—money and *Kama*—enjoyment in order to prepare for *Moksha* or salvation. While gaining mastery over his senses and enjoying within limits, the intelligent and prudent citizen was to follow the rule of the golden mean and not become a slave to his passions. This teaching about matters of sex, on the whole, was meant to give to the citizen detailed information in a matter-of-fact manner to prepare him to enjoy life and sex and it was not to be misunderstood as something obscene or mischievous when told in such plain words. The teaching in such detail and in simple words was not to corrupt the mind of the youth. It was scientific knowledge imparted in a scientific, detached or objective manner for the most natural function for the welfare of both men and women.

Not only the work of Vatsyayana and others as mentioned above, but in Sanskrit poetry and drama also we find so much of romance which has thrown an immortal halo round the subject of sex. In these works which are of considerable literary curiosity, it is dealt with in a matter-of-fact, simple and plain manner. Men and women are classified into types in the same manner as writers on natural history like Buffon classified and divided the animal world.

The word *Kama* in these ancient writings stands for pleasure, arising from the stimulations of the various sense organs. It includes the pleasure arising from the senses of sight, hearing, touch, taste, smell in addition to the stimulation of the sex organs. *Kama* signifies primarily the desire of the body or yearning of the flesh or sexual intimacies of the natural type as between men and women. But sex gratification does not consist only in coition. The sex gratification which is the sweetest relationship in life is, to an extent, also produced by the stimulations of other senses, and the pleasure from them forms a component of sex enjoyment. Sexual pleasure to be complete, demands that all the senses be gratified and each sense is to contribute its share.

Stimulation of the sense of smell by perfumes, incense and even by the bodily odours of the woman seem essential components of sex gratification. So also the sense of taste as from stimulation of the palate by good food and of touch as by kissing of the lips, breasts and tongue and the pleasure derived from these is part of sex gratification. Similarly, hearing a sweet voice and good music is pleasant and is a sex stimulant. The sense of touch by embraces

or by holding the body of the partner close gives pleasant experience and is a satisfaction of sexual desire. The sense of sight when stimulated by the complexion, colour of clothes, dress, form and motion of the body can be extremely enchanting.

Sex is the greatest fact in human experience; it is the source of life and nearly all its deepest emotions and the well-spring of our interest, pleasure as well as of our deepest griefs. But, it has been thought improper to study sex as a human characteristic, from a false sense of purity. The study of the problem of sex has been neglected and ordinary people unable to understand, feel ashamed to talk about it. Sex gratification is, no doubt, God's best creation and it is understandable how man was filled with wonder and awe and the sex organs in male and female thus were bound to be the centre of attraction and even to be worthy of worship and the sex urge and its satisfaction became the basis of human activities.

It may be worthwhile to give some details from early civilizations to show how important the function of sex has been in the ordinary life of man and human relations in the historical past and how it has been at the back of the development of human institutions and how it has been the basis of artistic creation in the form of painting, dancing, sculpture or in literary creations such as poetry, dramatics as well as in religious practices, in myth, in the thinking of man.

As primitive man developed logical thinking and language and as he had experienced sexual pleasure and had seen the result of sexual pursuits leading to birth of new beings both in his own case and in the case of animals, he was led to think that everything was produced in the same way, that is through sexual union and he attributed life to everything, and this was called "animism". He even thought that the earth, sky and heavenly bodies or the cosmic existences, like air, water, earth, fire were all living beings endowed with sexual passion as was man and that it produced their own kind.

In ancient Greece the sky and the earth as Uranus and Gaea, for example, were said to be in perpetual sexual union and embrace as seen in the horizon and that Cronus or Satan separated the sky and the earth by cutting the penis of his father, Uranus (or sky) with a sickle, as it were. The Maories of New Zealand also thought that the sky or heaven and the earth were copulating as dogs do and that thus they begot the gods as their children and

that they were afterwards torn apart or separated by these children and the word 'sex' actually meaning tearing apart or cutting apart acquired its meaning, as *secus* or *sexus* in latin mean to cut or to make divisions. In Christian mythology, it is said that Eve was created from Adams' thirteenth rib. As God made Eve by cutting Adam's rib and thus separated him into his two sexual parts, they have a desire again to be united or to be one. Philo, the Jewish Philosopher also held that the longing for reunion of these two parts of Adam was the source of attraction between the two sexes and was the basis of sexual pleasure. Plato the great Greek philosopher also supported this idea of the genesis of attraction between the two sexes. The Hindus also believed that Purush was first alone in the world and very lonesome and so he divided himself into two as man and woman. His wife assumed various forms and Purush followed her by assuming the same shapes in male form and that is how, it was believed, that different animals coming in existence, all had the sexual attraction between the male and the female.

In the Bible, sex is said to be the most God-like attribute of humanity and the power of reproduction, creation or procreation was attributed to man in the same way as God had the power of creating human beings. We read in the book of Genesis, "So God created man in his own image, in the image of God created he him, male and female created he them." God is also called "Our father in heaven" and father has been given the sex attribute for being creator of men from early times and all sacred writings devoted much attention to the sexual relationship of mankind.

It is said by some that as Adam and Eve were created for each other, the institution of marriage is the original form of relationship between men and women, but marriage is a later institution. Although in nature it is found from very early days (as it is now) that carnivorous animals and birds pair and many herbivorous animals live in herds, where polygamous or promiscuous sexuality is the rule. These two forms of relationships, one that of male and female pairing, the other of the males and females living together as a group with no discrimination for sex enjoyment have been known from primitive days.

But ancient tribal people mostly lived as a community with promiscuous sex relationship when the female belonged to the entire community and family. Scythian people, for example, held

women as common property. In many Polynesian islands promiscuous habits prevailed before the missionaries went there. In Hawaii Islands, brothers shared wives and sisters shared husbands and even brothers and sisters cohabited. In early China also, it is said that women were unconfined and roamed at their pleasure and belonged to the community as a whole. In primitive tribes women were slaves and those who were captured in war were shared by all. Polygamy was the rule in patriarchal tribes, as it prevailed later in all Mohammedan lands where it was laid down that one could have four wives and any number of concubines. Early Hebrews had monogamy only in name, for example King Solomon had seven hundred wives and three hundred concubines and when the king died, the women became property of his heir. Even in France as late as before the French Revolution, all women belonged to the Emperor and some reformers wished to abolish the tyranny of marriage and free love was advocated. Even in 1848 a legislation demanded to declare women as property of the State and children as common responsibility. Promiscuous relationships were actually in vogue during the French Revolution and people demanded rights to their women from the Emperor and, in fact, this was one of the causes of French Revolution. In Russia also, after the Russian Revolution there was free love and there were bureaus established which would register people wanting a husband or wife and anybody could demand a spouse between nineteen and fifty and even unwilling partners had to oblige each other in the interest of the State for producing children who were the property of the State.

The most primitive relationship between the sexes is of promiscuous intercourse and the lowest form of marriage when a man stole or bought as many women as he could.

Left to himself man as an animal is polygamous by nature and polygamy has, therefore, been the prevailing type of sexual relationship throughout the world. It is the legally recognised relationship of the sexes among more than two-third of the inhabitants of the earth and is practised in some form or the other by all nations of the globe. Strictly monogamous people do not exist and strict monogamy in the individual is as uncommon as strict celibacy. A large number of men and women would admit that legally recognised polygamy would be preferable to our present system of monogamy with prostitution open or hidden. But still monogamy

has been the form of sexual relationship in some communities or countries, and with the instinct of possession, it seems a better form of sex relation. In Samoa Island, e.g. before marriage, the girl had to prove her virginity and in the Andamans strict monogamy was the rule as also in Burma. In India also vedic culture considered the wife as Ardhangini and she was to share with the husband everything and no function or ceremony was considered complete unless the wife joined with her husband in the ceremony on equal footing. The rules of *grahasthashram* or the duties of the householder demanded complete loyalty and fidelity although deviations from the normal path of monogamy were not unknown. In ancient Germany also there was monogamy, but it was not so observed and before Luther there was so much corrupt and loose life.

The Eskimos, though monogamous, were rather loose and unchaste and they did not bother about sex relations. So also in Alaska, monogamy was practised and yet women went to entertain the sailors and the husbands freely allowed it, as the women brought money and, in fact, they were happy about this practice.

Although the institution of marriage was instituted for the family life and for regulating life in society, yet sex being an extremely potent force, has always broken the boundary and spilt over to find satisfaction in more channels than one. It is even noted that union between near relatives were not forbidden. In African countries, particularly in Egypt, sibling marriage was common. Cleopatra e.g. was married to her brother Ptolemy. Abraham is said to have his half-sister as wife and in many lands, sisters could be taken for wives, for example, Caligula the tyrant of Rome had intercourse with all his sisters, one of whom he made his official wife. He would take any woman and invited other men to share his wife. Julia the mother of Caracalla, Emperor of Rome pretending that she was alone, stripped naked before her son. When Caracalla saw her beautiful body, he said "I would like to if it were lawful" and she said "if you would like to, it is lawful; do you not know, that you are Emperor and can make the law." She then submitted to his embraces and lived thereafter as his wife and queen. The Pharaohs of Egypt usually married their sisters and made them queen.

Ancient Germans married their sisters and in Southern Germany it was not abolished until the 7th century A.D. Even in the Bible,

there is a reference that when Lot went out of Zoar and lived in a cave with his two daughters, they feared that nobody would give them children and so they made their father drink and cohabited with him and each had a child by their father. Such cases of incest or promiscuous sexuality, as is found in animals, was the characteristic of primitive people when there was no prohibition for sex relation and when all the women belonged to the tribe or the clan and any woman may have been taken by any man.

This type of free sex practised by the primitive people was attributed even to the gods worshipped by the ancient people, as man was the image of God. It is said that there was incest in gods, as it was in men and women. Ammon, a great god in ancient Egypt is said to have taken his mother as his wife. The god Osiris and the goddess Isis of Egypt were devoted husband and wife, but they were also brother and sister. The ancient German god Wodan got a son from his daughter Gord. A great many gods and goddesses were married to their sisters, mothers, fathers, and brothers and infidelity and polygamy was commonly known in the case of gods and goddesses. Conjugal virtues were practically unknown among the gods and goddesses and monogamy was practically unknown, as polygamy was the rule among the tribes who were still savage, cruel, unethical and coarse and they saw nothing wrong in committing incest or rape and could not conceive of anything improper in their gods doing like-wise.

The blind sex urge not only found expression through unbridled promiscuous sexuality between the two sexes but its gurgling torrent, as it were, made the male even seek another male for sex gratification. Sex relation between man and man or intercourse through the anus or what was called "Greek Love" was commonly practised in ancient Greece which found its echoes later in some Mohammedan countries. There were in ancient Greece and Rome young boys who were castrated and made eunuchs to be used for sexual purposes through the anus. It was said in ancient Greece that real sex pleasure was through the anus and women were meant for procreation and not so much for sex enjoyment. It is said that Philip of Macedonia had eight hundred eunuchs with him during war time for purpose of sex gratification for the soldiers.

On the one hand, there has been so much sex looseness amounting to sex perversion and on the other hand it has been noted that

in some quarters, there has been the fanatical thinking that everything that produces pleasure is evil and so it was essential to shun all pleasure and be an ascetic. Celibacy was advocated as the highest virtue and to indulge in sex relation was considered the height of degradation. St. Anthony, for example, advocating celibacy thought that it was a sin against God to touch a woman. He never bathed or saw himself naked lest he be excited. Once, his adversaries set beautiful women on him to break his vow of celibacy and to degrade him out of jealousy. When the naked woman approached St. Anthony, he not only shut his eyes but bit his tongue so that the pain could divert his thoughts from the woman. St Jerome in the 4th century A.D. was also the promoter of celibacy. He founded monasteries and nunneries and for a religious life it was necessary for men and women to remain single and never to marry, as sex was thought to be a vice distracting man from the path of piety. St Paul who remained a bachelor all his life and was the promoter of celibacy said, "It is good for man not to touch a woman, as it would save him from degradation." In India Buddhist priests also practiced celibacy and Buddhist monks and nuns led a very active life doing penance to mortify the flesh. The Catholic Church also advocates celibacy among the religious people and the priests and the nuns had sometimes to be emasculated lest they be tempted and fall from the religious 'heights'. In Russia there was the Skopsi Cult which began in 1757 and which was said to have more than 150,000 followers. The girls in the group got their ovaries removed and so also their breasts lest they tempt men or be tempted, and men got their genitals removed for the same reason. Such practices in which sex is considered as degrading, sinful or bad have existed but they have been few and far between.

Sex has played a remarkable role in the production of art where the female body has been the central object. The female body presents the enchanting combination of curves and lines and we experience the purest delight in seeing the beauty of the woman. An artist's creation has centred round the female body and some of the excellent pieces of art have made the female body the central theme. The beautiful female body is a perfect oval with a slender waist, full hips and large nates and has been immortalized by artists since early days. There are three characteristics of female beauty (a) colour (b) form (c) motion.

The white or golden complexion of the female is exciting and pleasing. Similarly the female form with all the curves and contours and full breasts arouses aesthetic pleasure either by sight or touch. Man is the only creature in whom the female breasts are full before marriage to attract the man and they are described as the "ivory throne of love" or "a loving seduction". A woman's abdomen how charming and beautiful in its roundness and softness and in its ivory whiteness or golden glory. Her naval is like a round goblet without wine".

The face of a woman is no less attractive, as it is well said that a woman's face is her fortune and men always swear by a pretty face. Poets have described her eyes as "sapphires set in snow" or gold, her cheeks as "blushing clouds" and her lips as "two budded roses". An attractive face increases a man's heart beat, turns his head and produces instant but lasting crushes as Thomas Ford writes, "I did but see her passing by and yet I love her till I die."

A beautiful face though can lead to more serious results, as the example of Padmini leading to the fall of Chittor, of Helen causing the devastation of Troy or of Cleopatra causing Roman War prove. It is said that if Cleopatra's nose were a little shorter the history of the world would have been different. A woman's beautiful face, aesthetically lends colour to drab environs and her smile dispels the gloom, and Byron wrote about a beauty :

"She walks in beauty, like the night,
of cloudless climes and starry skies.
And all that's best of dark and bright,
Meets in her aspect and her eyes."

The motion as an element of art is best seen in dance. The beautiful figure either nude or near nude in dancing movements and poses is pleasing to the eyes, as it arouses sexual delights and the eyes of the spectators are all set on the breasts or movements of hips of the female dancer and in this is the sexual component and that is why dance is pleasing.

The religious dances of the ancient and mostly of modern people have been attempts to imitate and exalt sexual delights, as the Almah dance of Egypt and the 'Nautch' in eastern countries are performed by seminaked girls. In ancient Greece the religious rites were performed with dance by naked girls. The religious dances of Jews were for praise of the creator, but like the

erotic or sexual dances common to all oriental people. In Persia, Turkey, Egypt, Burma, India and other oriental countries dancing girls were either naked or scantily clad. The Devdasi in Indian temples performed dances with scanty clothes. The strip-tease of modern days actually came from southern Spain where even males joined. This is for arousing erotic desires when one looks keenly at the body of the dancer to admire the beauty and the grace, particularly of the breasts and hips in female dancers. The modern ballet and cabaret dances display the female form as much as possible and no one can have true conception of the suppleness and beauty of the human body who has not seen semi-naked girls swaying and undulating in the rhythmic movements of the dance.

Art grew from crude primitive forms to the statues of Greece or the figures and forms of Khajuraho. Ruskin said about the Greek art at the height of its culture that "not a single statue excels the Venus and she has nothing notable except dignity and simplicity and she is in the nude. Good art consists in presenting what is real and pure and not in altering or in improving nature. It is also in displaying the artist's powers to bring out such loveliness as is in them or could be in them.

To an artist's true and highly trained instinct, the human body, particularly the female in the nude, is loveliest of all objects and his designs are the forms he liked to see in it. The Greek and Indian treatment of the human body is faithful, modest and natural and that is why it is beautiful. The human body and particularly the female in nude or almost nude is the most beautiful. But there is also the most celebrated work representing the male in nude in European art, the Last Judgement by Michelangelo in the Pope's private chapel in the Vatican, when Jesus in the nude is shown coming to judge the dead and the living. In Western art there is no inhibition regarding nudism; it is freely depicted so too in Indian art, particularly sculpture. Some opponents of nudism in art complain that such art caters to sensual feelings, debasing them; therefore, such works of art are evil. However, this tendency to repress sensuality and to disregard the sexuality of our nature injures one's personality. When God made Adam and Eve who were naked, He said that it was good and they as husband and wife were not ashamed. Then why should ordinary humans be. Milton called the nakedness of Adam and Eve as the 'first naked glory' and that to cover beauty with 'rags of shame' is perverse.

Sculpture is perhaps the highest and supreme form of art. The beauty of naked woman also is represented in the highest and purest type of all arts. Aphrodite or Venus, the Greek goddess of universal love and romance is the perfect form of sculpture in the nude and so also the *Yakshis* and *Apsaras* in Indian temple art. As is said, "Beauty lies in the eyes of the beholder", so for the pure minds such pieces of art evoke nothing but thankfulness to the creator for the blessings of loveliness and goodness bestowed on us to enrich our lives.

The critics of such art, judging others by their own suppressed sex desires imagine others to be tainted with the same moral perversity and they would rather "shroud all that makes life beautiful and good in sack cloth and they would blot out sunshine and substitute gloom in its place and expect to reach heaven by making the earth a hell."¹

There are two types of people, the puritans and the erotics. The erotics prefer impure art and are responsible for most of the vices. The puritans, on the other hand, see evil in things which are pure, natural, innocent and harmless and they see evil in the art as they have been educated to look for evil. Their condition is no better than the fanatic pilgrims who drink from the sacred but polluted wells of Mecca or from the flowing Ganges and then start the scourge of cholera all over and think that they are serving God. "Such people follow the teaching of people like Emile Zola, the celibate and many apostles of filth who wallow in moral mire like swine in morass."²

The female body was made for the admiration and adoration of man and its display in earlier art as in India and now in ball-rooms, at bathing ghats, on the stage or in the art photos so much in vogue at present is not only proper but is conducive to a better morality than when it is hidden under clothing as it does not allow anyone to judge the perfection of the woman's form. The claim that civilisation tends towards degeneration by such art creation depicting the human figure is not true because while some weak-minded persons may not stand the strain and become degenerate, yet the great mass of mankind is filled with joy and is thus uplifted.

1. Wall, O. A. *Sex & Sex Worship*, C.V. Mosby Co., 1919, St. Louis p. 207.

2. *ibid.*, p. 294.

In early Hindu art, particularly, sculpture, human figures, Yakshis and Apsaras were naked or semi-naked and the erotic motif was clearly visible. The display of female beauty was without any reservation, shame or resistance. It was faithful, direct and natural as the artists of those days seem to be unobessed by any idea of sex being sinful, ugly, dirty, secretive or unworthy of talk, and which to them was a normal and natural function.

As all true art must be moving and must arouse emotions, so in Hindu art there was lot of place for feeling (*Bhava*). Similarly a piece of true art like good poetry must be suggestive and not merely have a literal or figurative meaning. The suggestive meaning is its true quality or flavour (*Rasa*), (as the smile on the face of the apsaras in Hindu art), without which it would have been merely ritual far removed from true aesthetic notions. As erotic themes are extremely pleasing to man, and as these arouse his emotions and are full of sweetness (*Rasa*), Hindu artists made free use of them and enriched, particularly the Hindu temple art through erotic sculpture. The erotic themes in many Hindu temples are so insistent and abundant and the reliefs in temples at Puri, Konark, Khajuraho, etc. represent obvious sex acts. These reliefs certainly are not symbolic of the spiritual union in quest for the absolute bliss or *Moksha*, but of the realism reflecting sensual cultural contents of the times.

In India particularly from 5th century A.D. to 15th century A.D. the temple sculpture had predominantly erotic motifs. During this medieval period which was saturated with sensual images and excitations, the ideas of austerity (*Tapas*) and renunciation (*Sanyas*) for the attainment of salvation (*Moksha*) as emphasised in the Upanishads and the Gita, were almost thrown overboard. This was inconsistent with ancient Sanskrit Hinduism and needs explanation as to how erotic or sexual ideas prevailed in the minds of the artists of those days who created erotic images on Hindu temples as found on Jagannath temple at Puri, at Khajuraho and other places. The erotic motifs not only depicted sexual orgies but bestialities also.

The explanation for such artistic creations of those days could lie in the socio-cultural background, rather in the idealistic thesis that sexual representations on medieval temples were an expression of eternal bliss (*Anand*) or an expression of *Kama*, the Hindu

principle of love. The ascetics in erotic poses depicted in temple sculpture are not engaged in yogic exercises but are shown in all sorts of poses (sometime even perverse), expressing the playful and sensual aspect of sex. This could be the expression, in a way, of the Tantric idea of 'maithuna' or copulation according to which the ultimate reality could be reached through a union of the male and the female. In secret tantric rituals man and woman copulated as god and goddess or as Shiva and Shakti did. This tantric idea was very popular among feudal aristocracy and royal society of medieval times and quite understandably so, as it was said that long life and sexual vigour were obtained through sexual union and these ideas reflected in the temple art. Sexual permissiveness prevailed among the leisured class who for the sake of self-glorification erected many temples and, in fact, competed with each other. The temples even received land grants from feudal lords and so they became rich and powerful organisations. The famous temple of Somnath had 10,000 villages. Five hundred Devdasis were dedicated to this temple. Inside the temple there was said to be a golden chain weighing 200 maunds with bells attached to it. The mandap was supported by 56 pillars inlaid with jewels. It is believed that Mahmud Ghaznavi obtained more than 20 million dinars from the temple. These temples with erotic images as sculpture, having Devdasis of easy virtue, became places of scandalous means of pleasure among the aristocracy and so the medieval Hindu temple, its religious function being relegated to the background, was to be seen against the aristocratic and feudal socio-cultural background.

On the whole, the medieval period was suffused with sensual perspectives. Sex was considered an art and was freely discussed. Prostitutes, concubines and courtesans flourished, as they were patronised by the feudal class. This sensual atmosphere was bound to influence the art of the period and hence it found reflection in temple art as sculpture and the erotic motifs were in harmony with the cultural or religious environment to which they belonged.³ To illustrate these generalizations, it seems essential to cite here some details of the temple art so that the reader feels convinced how sex influenced Indian art in the historical past.

3. Devangana Desai, *Erotic Sculpture of India—a socio-cultural study*, Tata McGraw Hill, New Delhi, 1976.

At Sanchi (3 B. C. to 11 A. D.) on the eastern gateway, as if under a tree like a triumphal arch, we find the figure of a Yakshi in nude, with large and full breasts and with even the vagina shown so vividly. At Ajanta (1 B. C. to 7 A. D.) depicting the life of Sidharta, there are scenes of court musicians, concubines, lechery and luxury which Sidharta, as a prince before his flight from home, had known as pleasures of the court and from which he ran away. Here sweetness of life, nakedness, appearances and the pledges which flesh gives to life are depicted by artists in realistic forms. Beautiful Yshodhra, though renounced, is shown there in the rocks of Ajanta. Here paintings in exquisite form show daughters of Mara, the spirit of evil, tempting the prince with wanton gestures displaying their beautiful bodies almost nude; their hips with triple sway and their bellies with triple folds of physical perfection. Here is shown a naked couple on heavily and richly draped couch reminding one of the bridal bed and suggestive of what happens on the first wedding night. At Ajanta woman is most charmingly and exquisitely portrayed and dancing couples are shown in the frames of temple doors. In these paintings languishing female figures in nude are shown to be giving in but still blushingly shirking back and thus tantalizing. "At Ajanta the love's ways depicting deferred invitations, tender passions and melancholic desires are depicted in so many suggestive ways."⁴

At Elora and Elephanta (6 to 9 A. D.) we find woman's sweetness and provocative charm, as shown in apsaras. At Elephanta, particularly, Shiva and his lingam predominates and couples are shown joining in Maithun or sex union among apsaras "whose yoni opens like fig in summer." Shiva and Parvati in nude are shown in natural form with even the vagina shown in clear cut shape.

At Jagannath Puri and Bhuvaneshwar (8 to 12 century A. D.) there are temples devoted to Jagannath or Lord of the World or Vishnu, in which idols of his two brothers Balram and Subadhara are also housed. The three images are mounted on three chariots every year on the day of celebrations and these chariots resemble towers of which Jagannath's is the tallest. It is carried by sixteen wheels each seven feet high and drawn by thousands of devotees,

4. Max-Pol Fouchet, *The Erotic Sculpture of India*. George Allen and Unwin London, 1959, p. 28.

some of whom even throw themselves in front of wheels to be crushed to attain liberation or "Moksha." In the bas-reliefs in the temples, Apsaras are shown with their lovely naked bodies like the Yakshi at the gateway of Sanchi symbolizing fertility. There are also freizes of dancing girls and of men and women in sexual postures. Shiva and Parvati are also depicted in loving postures, her arm round his neck and his round her back but she suggesting womanly resistance in her posture.

At Konarak (13 century A. D. in Orissa) there is the temple of the Sun, where erotic art is profuse, with coating of erotic imagery showing copulation, orgasm and desire. Panels show figures of gods and men in acts of love. Here no sexual desires are left ungratified. Women are seen proffering themselves to slake the thirst which they contrive to awaken. The Surya temple here was in honour of Sambha, son of Krishna as the legend in Sambha Puran is recorded. According to this legend Sambha, the son of Krishna jeered at Narad as an old man incapable of enjoyment, but Narad to take revenge contrived to take Sambha to the chambers of naked women displaying their naked charm and loveliness but these lovely women were the wives or concubines of Krishna who seeing his son in his private chambers of his mistresses cursed him and Sambha had to worship the Sun (Surya) before getting redeemed from the curse of Krishna and so the Sun (Surya) temple at Konarak was built according to this legend.⁵

Here, free sex intercourse and all ways of sex gratification are depicted in such life like natural forms as Krishna was known to have practised free satisfaction of sex instinct without any remorse and he was said to have set the example by having 16,108 wives or consorts.

The erotic art at Konarak had rhythmic waves of the same art at Khujuraho (10 to 11 A. D.) in Bundelkhand surrounded by jungles, villages and rural layout. On the spot there was once the capital of Chandelas, a Rajput clan. There were 85 temples at Khajuraho but after the Muslim invaders 20 were still left, though in some mutilated shape. These temples are a remarkable record of Hindu art in sculpture in the middle ages. Most of these temples are vibrant with erotic figures with the scenes of copulation,

titillation, fellatio, embracing, fondling, sucking penis and women weaving about men or coiling in irresistible currents round them.

The erotic themes are executed with extreme refinement. The apsaras here are most perfect representations of female forms. There are fine and delicate friezes depicting carnal delights and purely earthly pleasures. One may ask what purpose could be there underlying such extensive and profuse display of erotic scenes. One explanation advanced by Percy Brown⁶ was that these scenes of extreme license actually occurred due to decadence of the people in that area. Certainly, as mentioned earlier, these erotic scenes did reflect the life of ease and pleasure of the feudal lords who built these temples and who vied with one another in their constructions. The temples in Khajuraho, Kalinjara and Mahoba which were the important cities in Chandela Kingdom had images of gods, goddesses, of nags, naginis, nayikas and apsaras, men and women standing or seeming in erotic actions with their well-developed and voluptuous bodies in captivating rhythms and grace surpassing in provocative loveliness. Chandela artists in the temple sculpture at Khajuraho and other places gave no scenes from the epics or puranas but from real life of men and women or apsaras. They are depicted as putting on ornaments helped by attendants, dressing long hair, putting vermillion on forehead, putting 'Kajal' in the eyes, holding a powder case, painting the sole of feet with the lac dye, reclining on bed, writing a letter, playing with a child, looking in the glass, sounding flute or dancing, etc. All these figures have been chiselled very delicately and exquisitely to depict the lively and realistic womanly charms as in the living world. The apsaras are no celestial imaginary beings but they represent ordinary people in real life. Naked apsaras in chorus displaying their voluptuous bodies in a variety of poses give expression to languid and wanton eroticism. This art is the reflection of the culture of ease, comfort, luxury and physical enjoyment which ruled life and the ruling princes patronized the artists to depict scenes of enjoyment in ever increasing and newer though realistic forms. Erotic art of the time in this region of Khajuraho depicted the social modes and carnal interests as life then seems to have been surcharged with sexual enjoyment in all possible ways.

6. *ibid* p. 77.

The impact of sex has not only been on all forms of art, but on poetry and other forms of literature all over the world. The writer, no doubt, is a human being and sex is the most powerful urge in all living beings and hence its expression is in all directions like jets of a fountain. Allusions to sex abound in literary compositions. Dante's reference to the beautiful vision in Divine Comedy and Ibn Arabi's allusion to his beloved, Nizam, in his mystic poetry prove this point. Even Mira's Bhajans can be psycho-analytically understood as expression of frustrated sex and novelists, dramatists pour out their heart in their writings and tragic end of many heroes or heroines in their writings are the expressions of their own personal experiences ventilated through their pen. The artist uses his brush or chisel and the writer his pen to depict in form, picture or script the same theme, the same yearnings, the same desires; only the medium differs. Those who have read any literature, foreign or Indian, in any form or language can well understand the place sex had in the writings and sex motifs have predominated all human activities from time immemorial and will predominate till eternity and woman has been, is and would be the chief concern of man. The eternal feminine is the same wherever there is a woman. In every nation and clime she still seeks to be pleasing to man and is miserable without him.

From the historical past the woman has, however, been suppressed and she has been considered inferior and she was said to have been made for the enjoyment of man. And some people like St. Paul said that the natural use of a woman was coition. This could account for the age-old injustice that has been done to woman by man-made laws. Early Mohammadans maintained that women had no soul and that they were only long haired and short brained. Plato thought that a wife is a part and parcel of her husband's estate like his horse, dog, slave or property. Shakespeare said the same thing in *Taming of the Shrew*. Darwin recognized the superiority of male whom he thought was as evolved or more developed woman, whereas, Herbert Spencer had called woman as an undeveloped man or arrested in her development, as she would not develop fully due to menstruation, pregnancy and birth of babies. Some others said that the woman was born of a degenerated embryo. Manu in India thought of woman as worthy of being beaten as a drum or an animal.

Upto the middle of the 19th century, the woman was like a slave of man and was for his pleasure. One man could buy or sell his wives and he could have as many as he could afford or maintain. Kings kept as many as they wanted and the rest they distributed among their men. In France, for example, before the Revolution, every woman belonged to the king. He could sleep with any woman he desired and the first wedding night of any woman the king fancied, had to be spent with the king. Women had no equal right, no equal status, position or wages as workers. They were like any property or commodity to be handled, bought or sold as man desired. Even Plato, long ago thought of woman as property of the community to be enjoyed by all and some societies have been advocating likewise that women belonged to the community as their collective property.

The old Testament also thought women as unclean and inferior, and giving birth to a girl was said to make the mother twice as unclean as giving birth to a boy and her penance was twice as great. Early Church fathers taught that women were temptations, their mind was evil and their body unholy and impure and that they led men to a life of sin. Early Moham-madans taught that women had no soul and it was no sin to kill a woman. If a wife or mistress displeased the man, he could tie stones round her neck and drown her and he could not be charged for murder. In early China unwelcome females were killed like kittens or puppies or left in the "dying fields". In India the female has been considered inferior to male and thus despised, neglected and maltreated.

In a famine girls were sold to butchers for a small amount and to sell girls to be slaves was an everyday happening in early China until recently. In Europe and Asia girls were killed on birth as they were expensive to raise and in some cases to save from attacks by enemy or to avoid famine or to check population.

Bashgalis, a tribe in Afghanistan, sold their female children to Mohammadans and they paid to the king of Chitral, an annual revenue in female children who were then sold as slaves to raise money. In the past there were numerous other examples when the female was treated like chattel. They were flogged or whipped as by Portugese in Africa like beasts of burden. They were made to put on chastity belts as if locking a safe or a trunk. They were won as booty in war to be shared by all. They could be divorced

with impunity. If man committed adultery, there was nothing serious, but if women did so they were tortured, their wombs ripped and breast cut off. Their position was degraded to the extent that even a gorilla could carry a woman and keep her as his mate, as known to have been done in Africa.

The nourisher of the race the woman was a captive, a victim of oppression who was denied all freedom and respect. But gradually from such abject neglect, despise, exploitation and suffering woman came to her own. As early as in 6th century A.D. when Pope Gregory the Great saw naked beautiful English girls being sold as slaves in the Roman market, he asked who they were and on being told that they were Engels or English said that they were really "Angels". Women are biologically, ethically, morally and even intellectually and intuitively higher manifestations of animal life than men. The proof that women are mentally superior than man is supplied by less cases of insanity, suicide, crime and prisoners among women than among men. Women have greater vitality in reserve. They have so much loss of blood in menstruation, they supply nourishment to the foetus and they have lactation period for long giving milk to the baby and this process being repeated many times and yet they have no less longevity of life. This shows that they elaborate and construct the assimilated food more as their cells are anabolic and do not waste away or exhaust the input. Man on the other hand, is catabolic, wasteful, exhausting the energy supplied quickly.

The inferiority of the male is strikingly shown in bees when the queen bee is fertilized by a drone during the nuptial flight known as 'swarming'. The drone is killed after fertilisation. The queen bee rules, lays eggs, workers serve her and a perfect female queen bee is also born from the fertilized egg. She is best cared for by the workers, drones or males born out of unfertilized eggs.

No doubt man is more powerful and has intense sex appetite and is polygamous by nature. His love is sensual, physical and lustful aroused by the beauty of women, any young and pretty woman. His love is inconstant, wanting variety, always ready, with no intervening periods of apathy. He is promiscuous and monogamy is an artificial and unnatural condition for him. He is sexually aggressive and his intense sexual desires perpetuate the vices.

On the other hand, a well bred woman does not seek carnal gratification and she is usually apathetic to sexual pleasures. Her

love is spiritual and not lustful. She preserves chastity and morality. This is perhaps due to the fact that she is to nourish the seed of a man at one time and feels drawn to him, attached to him for ever, as she would be the mother of his child who will remain with her for long. She cannot nourish the seeds of many men nor does she like to and is not promiscuous or polyandrous by nature, though man draws her in promiscuous sexuality and economic and other social circumstances force a woman to be licentious or promiscuous.

If women were as salacious by nature as men, morality, chastity and virtue would not exist and the world would be but one vast brothel. She is really the mother of children and so of man. She is *Shakti*, the creator and is worthy of worship as mother of all. She is the best creation of God given to man and the poets say,

New hopes to raise, new feelings to impart
And pour celestial balsam on the heart,
For this to man was lovely woman given
The last, best work, the noblest gift of Heaven.
(Thomas Peacock)

O Woman! Fairest of creation last and best
Of all God's works ! creature in whom excelled
Whatever can to sight or thought be formed
Holy, Divine, Good, amiable and sweet.

(Milton)

According to one theory the superiority of the woman over the man is proved by the fact often noted that the first child of a young girl is a male, while later when she is more mature she gives birth to girls. The married young girl still needing nourishment herself cannot spare much for the foetus which develops in a boy and, as a fully grown-up woman she will have more surplus energy of nourishment and the baby is likely to be a girl. Girls, therefore, have more reserve of energy, as they are born with enough and spared nourishment. Man has been fearing woman unconsciously that she may exert so much influence and has dreaded her equality and for right even for vote and has suppressed her due to his outward physical strength and assumed superiority. But her emancipation has produced no adverse revolution. It has rather

brought about order and improvement in the interest of mankind. She being the mother of all cannot but have benevolent attitude to see her children prosper. The societies who degraded woman, the mother, 'the Shakti', were low in the scale of culture and those who respected her, gave her equal status with man or even more, rose to greater heights in all spheres of human excellence. The physical love of man and the physical or spiritual love of the woman, the perfect love and unity of the two sexes was symbolised by the Greeks in the myth of Cupid and the Psyche which indicated that the universal song of love is a harmonious blending of friendship, esteem and companionship with the baser animal desires sanctifying the former through the holiness of the latter.



Figure 3.1 Adam and Eve by Roeder
(Reproduced with kind permission
from *Sex and Sex Worship*, O.A. Wall)



Figure 3.2 Shiva and Parvati at Elephanta



Figure 3.3 Panels showing gods and goddesses, men and women in various sexual poses.



Figure 3.4 Erotic scenes in temple at Khajuraho



Figure 3.5 Scenes from Khajuraho

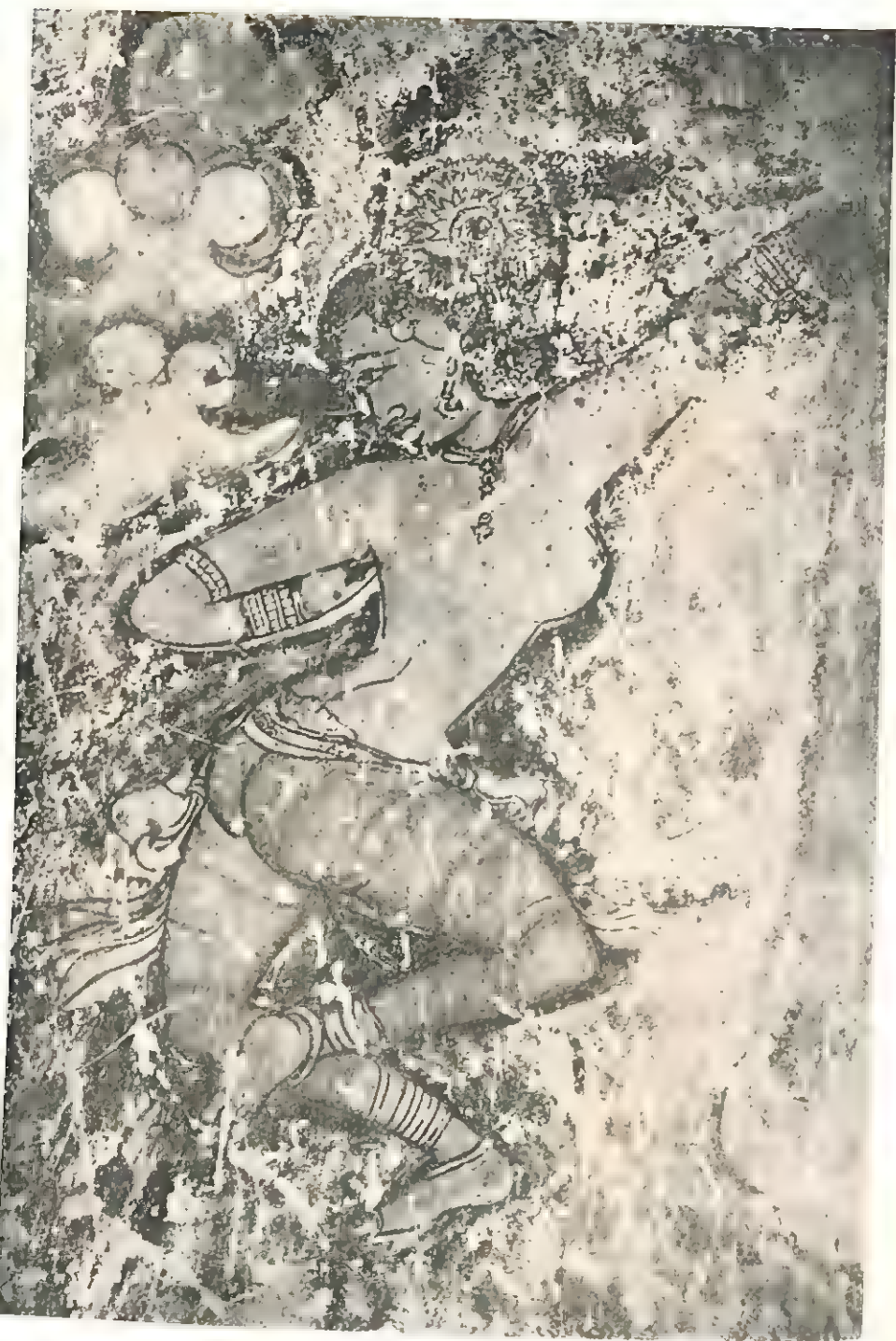


Figure 3 6 Apsara dancing (from a wall painting in a temple at Tanjore)



Figure 3.7 Chastity belt used in olden days. Such belts were widely used in medieval European countries (with kind permission from *Sex and Sex Worship*, O.A. Wall.)



Figure 4.1 Offering to God Seti,
Giver of Life. See Lotus flower
and buds behind the God.



Figure 4.2 The arrow of Cupid, the god of love is a lingam and the
Hindu god of love, Kamdeva, is shooting an arrow made of a Lotus bud

4

IMPORTANCE OF SEX IN RELIGION

RELIGION and sex have been inseparably interlinked through the history of mankind. Just as the sex impulse has influenced human life in day to day living, in the realm of art, literature, politics and history in general, in the same way the sexual urge has predominated religious life and practices of man from early days. As means of reproduction and the instruments of sexual pleasure, the sex organs attained the status of objects of worship. Parents as creators, therefore, held a special place and the idea of worship of the phallus and yoni of parents was closely related to the worship of gods.

Male and female deities were visualised as parents. As man could not think beyond his early culture and thought of god in his own image, his gods lived in hordes or groups and indulged in promiscuous sexuality as early man himself did. He also wished to offer to the gods the best he had and so sex organs were offered. Human flesh was also offered to the gods. Young girls were sacrificed to propitiate them and were also given as *Devdasis* in temples for the pleasure of the gods, which practice later degenerated into exploitations of these girls by priests and others.¹ Sex orgies were also practiced in temples to propitiate the gods. The gods of early man also indulged in rape, incest, promiscuous sexuality, polygamy and even unnatural sex indulgence with animals as early man himself indulged in these practices.

From ancient days the religious beliefs seemed to have sprung from the sense of fear and awe about the heavenly bodies, as all people seemed to have been influenced by natural forces and the same views of supernatural powers existed in all lands. Religious

1. More is written on *Devdasis*, in the latter part of this chapter.

sentiment is a feeling not only of fear but of gratitude also which arises in the minds of men in the presence of unknown influences which not only harm them but also benefit them. When man began to ascribe volition in thought to such powers and tried to propitiate them out of gratitude by offerings, worship, praying to them in a particular way with certain rituals, it becomes religious practice and when it took a more rigid and widely accepted form it was organised religion with a particular name. Thus the factors of fear and gratitude became the bases of religious feelings. Whatever phenomena of nature that primitive man did not understand, were assigned to some supernatural powers. In all religions there was thus the worship of powers greater than man and outside of himself. In whatever form these powers were imagined they usually possessed human traits and sexual power. It was but natural for primitive man to attribute the human characteristics of life, thought and action and especially sex to all phenomena or forces of nature, thus creating in his own mind various gods presiding over winds, floods, heat, cold, fire, thunder, lightning, clouds, etc. These various gods and also goddesses, complied with the common situation of "every lad must have his lass" and vice versa.

In ancient China, a dead male parent or grandparent was worshipped. In some nations this parental worship led to a symbolic worship of the generative organs of the parents, the penis and testicles called the phallus and the vulva called "yoni". When the Creator began to be worshipped, symbolically the sex organs were substituted for his image and that seems to be the beginning of phallic worship. Linga or phallus and yoni were not themselves gods to be worshipped but they were the symbols of the powers or gods who manifested themselves through these organs.

About phallic worship the British Encyclopaedia says, "All Paganism" is at heart a worship of nature in some form or the other and in all pagan religions the deepest and the most awe-inspiring attribute was the power of reproduction, the mystery of birth and becoming was the deepest and it appeared in various forms, some innocent and others of a debasing type. Like human beings, male and female gods were thought of and worshipped and thus there was deification of sex. There is not a single ancient

2. Paganism stands for religions before Christianity.

religion which has not consecrated, by some ceremonial rites, even the grossest forms of sexual indulgence while many of them actually elevated prostitution into a solemn service of religion. When the early man invented religion it was in accordance with his own development and not of high ethical standing but superstitious, cruel, gross and uncivilized."

In all religions there was the worship of powers or a power greater than man and outside him, a power in whose grasp man was as helpless and impotent as was the nightingale in the claws of the hawk as related in fables. Primitive man conceived of many forms or manifestations of divine power and so there was polytheism or a belief in many gods. In whatever form the divine power was conceived, it always took the form of worship of sexual power that created all nature. The burden of most religions was worship of the creator who was the father and who was like Uranus in sexual union with Gaea from which union the creation of all resulted. So the most awe-inspiring attribute of nature was the power of procreation which was deified.

In India linga worship or phallic worship seems to be there even before Aryan invasions, as proved by Indus Valley Civilization (3000 B.C.—2000 B.C.). At Mohenjodaro an effigy of a god (perhaps Shiva) with his erect penis was found. May be the early local fertility cult was later given a symbolic meaning by spiritual people or Brahmins and Shiva rose to be the predominant god due to the primitive fertility cult and his symbol of phallus (erect penis) became common, as legend has it that Shiva aroused the fervour of his followers at Banaras by walking about naked with his erect penis.

According to a Puranic story, it is said that after the destruction of the world in one cycle (*Pralaya*), Vishnu-Sesha was resting in his own substance shining with latent energy, among the germs of the lives to come, when he suddenly saw a form with similar vast dimensions and equally bright and on being asked as to who he was the reply came that he was Brahma, the creator. But Vishnu protested and they argued about their powers. Just then a third form of great majesty—a phallus (lingam) with base in the depths of the ocean and the top lost in the clouds appeared and surprised both. They decided to know what it was. Vishnu chose to go down to the base and Brahma went up to find out where the Lingam reached. But neither found the beginning or the end of it. Then

the Lingam split and Shiva appeared in the heart of the Phallus, and said, "I am the master of all, the Creator, Preserver and Destroyer". The other two gods bowed down acknowledging his power to be worshipped by all.

The phallus or lingam, according to Markandaya Puran is the symbolising male creative energy. The emblem has the shape of a short cylindrical stone topped with a rounded cap. It is widely venerated and worshipped in temples dedicated to Shiva. It is also scattered all over in towns, country side and in private dwellings and was even worshipped by Parvati herself, the consort of Shiva. The Lingam generally rests in a round or oval base shaped as the yoni, the female organ. Yoni and lingam are two but their union symbolises the creation of the world and the resolving of the many into one. Lingam and yoni though representing male and female antagonism, in the triumph of the union or singleness, represent bliss and a subsiding antagonism. The union also stands for merging of Atma into Braham, Purusha and Prakriti and the act of copulation which is blissful, signifies Moksha or the merging of the Atma into the Supreme.³

Various phallic symbols were used for worship and were later used in different lands for erection of pillars, dolmens, altars monuments, domes, towers, steeples of various shapes and sizes. Phallus was also represented by a triangle or an arrow. Lingam in India was also worshipped in the form of a lotus flower or bud and so also in China and Egypt, as a lily in Christianity and also as a sceptre or a bunch of grapes, a pine cone, pine apple, cross and three cross bars of Roman Church. The three domes—middle, higher (representing trinity of Linga and testicles) are on temples or on Church windows.

Lingam in shrines in India was touched by sterile women with their vulva in the hope of conception and by virgin widows to rupture their hymen to be allowed in heaven. Medals and jewelry in the shape of lingam were worn in Greek and Roman days by women for fertility.

In Europe cakes in the form of Lingam were eaten to be fertile. Pregnant women wore images of lingam in the hope of getting a son, and in India Lingites wear the linga as Christians

3. Max-Pol Fouchet, loc. cit., p. 10.

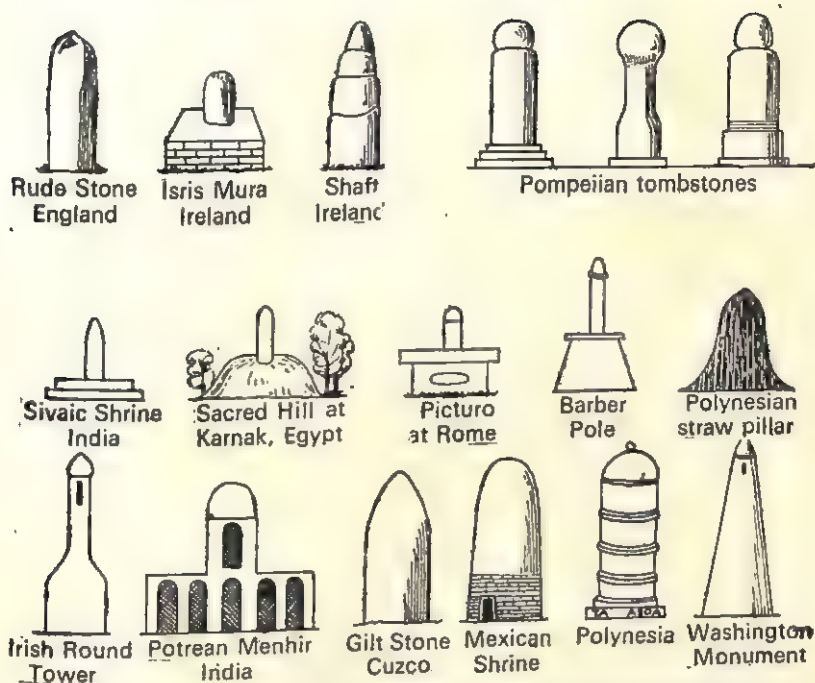


Figure 4.1. Various symbols of the phallus. (With kind permission from O.A. Wall, *Sex and Sex Worship*).

wear a cross. Some do not eat egg as it resembles the lingam. The Hindu trinity consists of Brahma, Vishnu and Shiva, yet the Phallic worship is mainly Shiva worship. Shiva is the god of destruction but destruction necessitates creation and so Shiva is also worshipped as a creator in the form of the phallus in yoni and the union represents Shiva and Parvati, his consort.

The idea of trinity in India of Brahma, Shiva and Vishnu was adopted by Christianity later as Son, Father and Holy Ghost, though upto second century A.D. Christianity was monotheistic and by the end of fifth century A.D. a triune God was accepted by other Churches. The idea of the trinity in different forms and in different lands and regions seems to have arisen from the human thought thoroughly imbued with the Trinity of the Phallus which was acting as one impregnating unit, though composed of three separate parts.

The erect phallus was worshipped in Italy in the form of the god Priapus who was considered the fructifying god for increase in

crops, flocks and family. A figure of a sitting Priapus with an erect penis was kept in the temples in Rome and in other places in the region to which prospective brides were taken by the priestess who explained to them the sexual functions of the man's parts. The brides usually sat on the lap of the naked god, with his organ introduced into the vagina, thus rupturing the hymen, as an offering to the deity. The form of god Priapus as a cock is given elsewhere.

A similar god with erect penis as giver of life was Seti in Egypt for phallic worship. The pyramids of Egypt were gigantic symbols of Seti, the creator with male triangular panels on four sides representing the trinity of the phallus, the penis and testicles. This male triangle represented Trinity in medieval Christian church

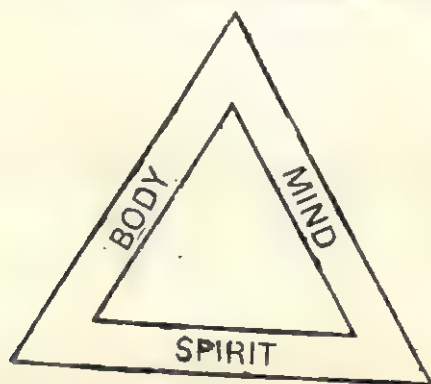


Figure 4.2. The Male Triangle representing Plato's division of man into spirit body and mind.

art and it was the shape of three male organs the penis and testes as in a man. The reversed triangle represented female as used by Y.W.C.A. and it was also taken to carry Plato's idea of the triune nature of man in spirit, body and mind. The reversed female triangle was the female vulva as seen in a woman and as is shown in Fig. 4.3. The arrow of Cupid is a symbol of lingam and the Hindu God of love Kam Dev shooting an arrow made of lotus bud, in fact, holds the lingam and he is generally riding a dove or sparrow, both emblematic of much coitional ability.

The view on creation of the world in many mythologies have also been based on sex. In the various bibles or sacred books the importance of sex is shown in references to 'begetting', 'seed',

'germ', 'being born' and the 'Creator'. Certain mythologies consider a vast abyss of water to be feminine made pregnant by a male god or creator. The 'Cosmic Egg' in the floods was said to be the source of life or creation. From this egg originated the

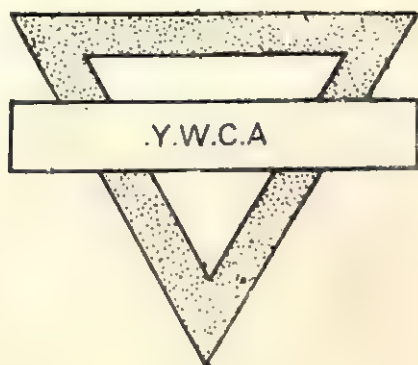


Figure 4.3. The feminine triangle as used by the Y.W.C.A.

universe and all that it contains, earth, the gods and man. The myth of the 'Cosmic Egg' occurs in Egyptian, Indian, Chinese, Polynesian and other mythologies. The Hindu god who produced it was Brahma. In the Satapath Brahman is an account of the primeval waters and a Cosmic or World Egg. This egg produced Prajapati the soul and the only one who made animals from his breath and men from his soul. But according to another account Prajapati produced the "Cosmic Egg", as He was the self-existent Lord. He created the waters and deposited in them a seed which grew into a golden egg from which he himself was born as Brahma, the Progenitor of all the worlds. Brahma created man, his head first, then shoulders, then body and legs. Life was infused into him and then he made for him woman and they lived together and had four sons for whom wives were created by Brahma and they all had progeny scattered all over.

In the Vedas, Purushsukta reads that in the beginning there arose the 'golden child', Lord of all, who created heaven and earth, ether, air, dawn, light, storm, fire, etc. as gods in themselves in whose honour hymns are sung.

Moses in the book of Genesis said "In the beginning God created the Heaven and the Earth." In the Bible Jehovah is used for God the "Creator" and "in the beginning the Earth was in its nebular state without form and void," and the spirit of God moved upon the face of waters or fluids and then God said "Let there be light and let the waters be gathered under the Heaven and let dry land appear". Then God said, "Let the earth bring forth grass and herb yielding seed and tree yielding fruit" and so in turn light, day and night, moving creatures, fowl, whale, cattle, beast and man were created. Similar views about creation are found in the Koran and Greek and Persian writings. The Greek mythology in the poems of Homer and Hesiod describes the generation of gods being born to Uranus the sky and Gaea the Earth, who were in sexual union when one of their sons Cronus separated them by cutting the genitals of Uranus with a sickle, after gods like Zeus, Juno, Apollo, Hebe, Dione, Sun, Moon, Ocean, Night etc. had been born. A drop of blood falling in the sea formed a shell out of which Aphrodite or Venus was born. She had Eros as her lover. The emphasis on sex, in early creation of the world, heaven and the gods, thus further reveals how the mind of early man was dominated by sex. This was further evident when even sexual significance was attributed to plants and various plants or roots resembling sex organs were worn as charms or amulets. Many plants were totems for some tribes. Some animals were also totems of some tribes who thought themselves their descendents. The Tibetans, for example, considered themselves as descendents of an ape and a female demon and they eventually lost their tail, when they multiplied in large numbers. Sex relations of animals were also like human sex relations and even animals were made objects of sex gratification. In some medieval churches, as in Germany, Adam and Eve were represented by animals in coition. The Assyrians thought the goat a symbol of sexual vigour and was worshipped as a lingam god. In Egypt at Mendes men cohabited with a she-goat and women with a he-goat as worship of Ram who was their god. Any woman could go to the temple for having coition with he-goats who were trained for this and men

could have with she-goats. This became the theme of paintings on walls or ceilings of bathrooms in Pompeii. The fabled Satyrs as in Greek mythology, originated from these unnatural unions among men and beasts with possibility of pregnancy. Satyrs were half-man and half-goat and they were said to chase nymphs or female gods or fairies.



Fig. 4.4. A shape of a virgin mons veneris ; the origin of the sign of fertility and the female triangle.

Cats, monkeys, snakes or dragons were sacred in some oriental countries and some beasts were believed to swallow sun and moon in eclipse as Rahu and Ketu in India. Some animals were symbols of some deities as owl for Pallas in Greece, Vulture for goddess of maternity in Egypt, Eagle for Jupiter, Peacock for Juno, Dove for Venus, Raven for Apollo, etc. The Ass was sacred for the worshippers of the goddess Vesta who was said to have been saved from being raped by Priapus, the Pan god of production by the braying of an ass. The Cock was the symbol of Priapus due to his unlimited sexual power or virility and the penis is also called a 'Cock'. Priapus represented by a Cock, was found in Greek temples

made in bronze. Due to great sexual potency of the cock in India, Charaksamhita, an ancient medical work, recommended the flesh of the cock for increasing sexual power in man.

Sex had to do much with gods and they indulged in sex like their worshippers, for man thought of the gods in his own image. Almost each god had a consort as goddess, as every lover must have his beloved and every lad his lass. Sun had his wife, moon and the sky his as earth. Phoenicians called their chief god Asher (the penis, the happy one) who had his wife Asherah, Zeus or Jupiter had his wife Juno, Eros had Venus, Osiris in Egypt had his wife Isis (who was really his sister). In Babylonia Bel had his consort Serna and Duzi had his wife Ishtar. As polytheism prevailed, there were many gods having their mates as goddesses who were, however, unimportant and were only for the sexual pleasure of the gods.

In India the Trimurti or three gods of Trinity Brahma, Vishnu and Shiva had their consorts or goddesses in order as (a) Saraswati or the goddess of learning, music and speech (b) Lakshmi or Shri as the goddess of beauty, riches and fortune and (c) Uma or Parvati also called Durga, Kali, Maha Devi as the goddess of destruction just as Shiva is the god of destruction. But Shiva was the god of reproduction also and as a male generative God, was symbolised by erect phallus and Parvati by yoni. The erect phallus into yoni as Shiva and Parvati (though united into one) are the most important deities in India in temples of Shiva for phallic worship which is so common all over the country. Even Parvati herself worshipped Shiva Linga. It is said that when gods were having a conference they were waiting for Shiva who was then having sex intercourse with Uma or Parvati his consort and so gods ordered that the symbol of Shiva lingam in yoni of Parvati be scattered all over the places in the land in commemoration of Shiva having congress with Uma and thus phallic worship became common and so probably in no country has the worship of the powers of nature as symbolised by the genitals of men and women been carried to greater excess than in India, particularly by the Shaktas who were the worshippers of the wives of gods of the Trinity. They worshipped feminine powers of nature applied specially to the Shakti of Shiva under various names, Parvati, Devi, Maha Devi, Kali, Bhawani, Durga Mata, etc. This worship was more elaborated in Puranas and Tantras in the form of magic, mystic

rites and gross and licentious practices. *Hindus* worshipped *Dyaus Pitar* (Zeus Pater or Jupiter), *Varuna*, *Mitra*, *Surya*, *Indra* (god of sky, season, clouds, rain and thunder) *Agni* etc., and the wives of these gods were *Apsāras* or lovely nymph who, however, had secondary importance and were only as objects of sex relations for the gods.

The gods and goddesses were said to have the same sex relationships as prevailed among the worshippers. As man in olden times was mostly promiscuous, the gods also were free in their love. As marriage between brothers and sisters was common in Egypt in those days, so their gods also married their sisters. The son (Shu) of Ra, the Sun married his sister Tefuct. Osiris, the sun god married his sister Isis, the moon. The symbol of Osiris was three phalli and of Isis it was lotus with red blossoms. The symbolism in Egyptians was very phallic and so many gods showed a penis or carried a penis sceptre. Many goddesses showed bare breasts and many gods were seen masturbating. In Greek lore Cronus married his sister Rhea. God Zeus (Jupiter) had his wife Juno, but he was very profligate. He cohabited not only with goddesses and nymphs but with human queens and ordinary daughters of men. Mercury or Hermes had many affairs with mortal women and with the goddess Venus (Aphrodite) who gave birth to Hermaphroditus. Mercury was the god of fertility and he pursued nymphs. He carried a sceptre around which two serpents were twined signifying erect lingam from sexual passion. Mars was the son of Zeus and Juno and he had amorous relations with Venus who herself was the goddess of free love and had many husbands or lovers and seemed to have been used by both father and sons of gods. Cupid or Amor, the god of love and desire was the son of Zeus and Venus (though many other goddesses are said to be his mother). He was the most handsome male god and is represented as a child with wings and with bow and arrow, which is thought to be Lingam or Phallus.

The Greek god Dionysius (like Roman Bacchus) son of Zeus by another queen was the god of debauchery, and drunkenness. He was the originator of many sexual devices and perversions which were later practiced in brothels and which became the theme of painting in bathrooms at Pompeii and on the walls and ceilings of

Roman villas. His symbols were sceptres, pine cones as phallus and were carried in procession and displayed in his temple.

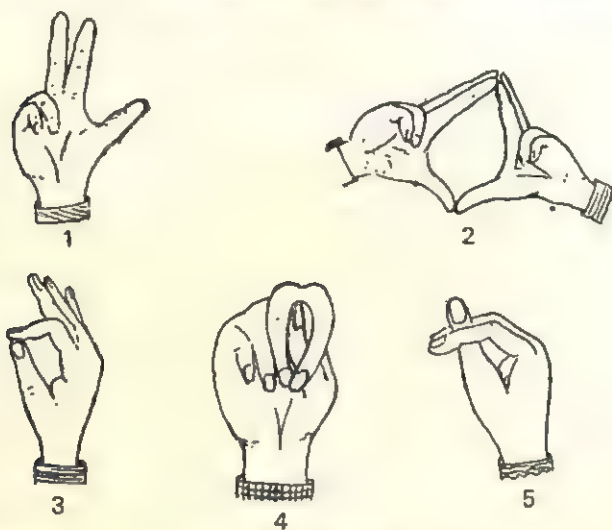


Fig. 4.5 Sex symbolism in gesture of hand. First, male trinity, second, symbol of yoni; third, male and female symbols; fourth and fifth, sexual union

There are many such stories in all mythologies. When these myths were invented, the people were still savages, cruel, unethical and coarse and they saw nothing wrong in committing incest or rape and so they could not conceive of anything improper in the gods doing likewise. A great many gods and goddesses were married but fidelity and conjugal virtues were practically unknown. In those days monogamy was practically unknown and polygamy was almost the rule among humans and so in their gods.

In early Christianity there was a sect called "Gnostics" who had the doctrine to follow one's instinct and desires and they had a custom of gathering in a dark room, men and women naked and they cohabited by taking a partner and this led to promiscuous and incestuous license in the name of religion. Their sign was two inverted triangles intertwined with pubic hair shaded. A similar sign was also called among Jews "David's shield" (fig. 4.6) and is used even now as an ornament on the synagogue altar and on the canopy for the wedding of young couples. In India it is swastika (fig. 4.7) which according to some means Shiva and Parvati intertwined in sexual

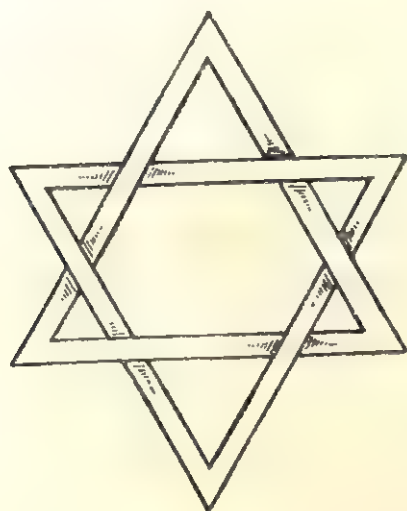


Fig. 4.6 David's Shield.

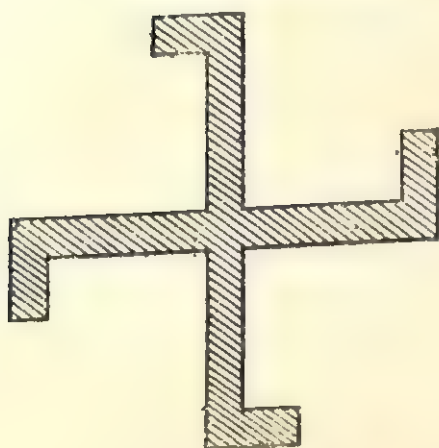


Fig. 4.7 The Swastika

embrace although the three sides of the two triangles to some signify truth, beauty or purity and justice or goodness. The Christians used it as an amulet to ward off evil and disease and it is used even now as a charm to conjure good luck. Some orientals also call it "the cross of the four great gods" and a sign of polyandry (fig. 4.8) as used in

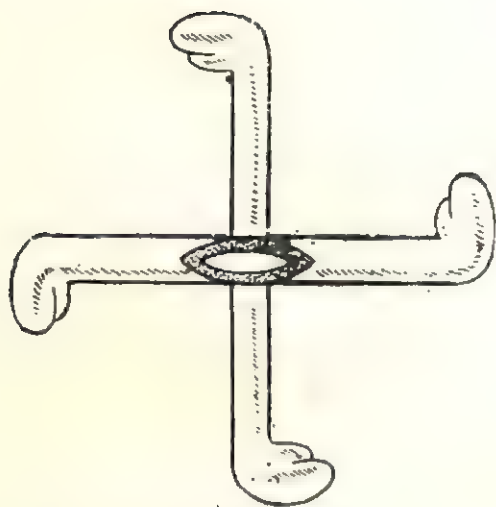


Fig. 4.8 A sign of polyandry used in Tibet

Tibet meaning four lingas serving one yoni. In Ireland in pre-Christian era the cross was a modification of swastika with erotic carvings. Sex was implied even in blessings given in the form of certain gestures of the hands, for example, three fingers raised meant Trinity (fig 4.8) to come to the help of the person blessed but this has sex implication as it stands for the three male sex organs. Ring in the finger in marriage also meant lingam in yoni as the Hindu goddess of love *Jagat Dhatri* depicted, though it may mean the symbol of authority.

Prostitutes in Rome sitting in their window will solicit clients by holding up hand with thumb and index finger joining at the tip as a symbol of yoni. The man willing will raise his finger meaning lingam and she will come down to open the door.

The worship of yoni, like the phallus, was also resorted to in many symbolic forms. The sistrum (fig.4.9) in Egypt was the symbol of virginity and was carried by the goddess Isis, as she was considered the virgin mother of Horus just as Mary was the virgin mother of Jesus. This symbol originated in Sudan where the father would rivet an iron ring through the labia majora of the vagina of his daughter (fig. 4.9) as women were chattel or property to be bought and sold and a virgin was sold better as the husband must have a proof of her virginity. The yoni, was also like a shell and the fount

of holy water in Catholic churches was like a shell or yoni. The arches or entrance to the caves or tombs were the symbols of the "door to the womb", the yoni. The lower part of the temples or the auditorium was oval and symbolised the yoni. The oval shape of the yoni meant also the feminine figure, as the body of a well formed woman with its full hips and pelvic development has this oval or elliptical shape. In many temples or churches, windows have oval shaped glasses, as complete yoni with labia majora, minora, clitoris, vestibule and the orifice. In some countries when a female camel or mare died, the yoni was cut off and nailed to the stable door to ward off evil spirits and for "good luck"; later the horse shoe was substituted.

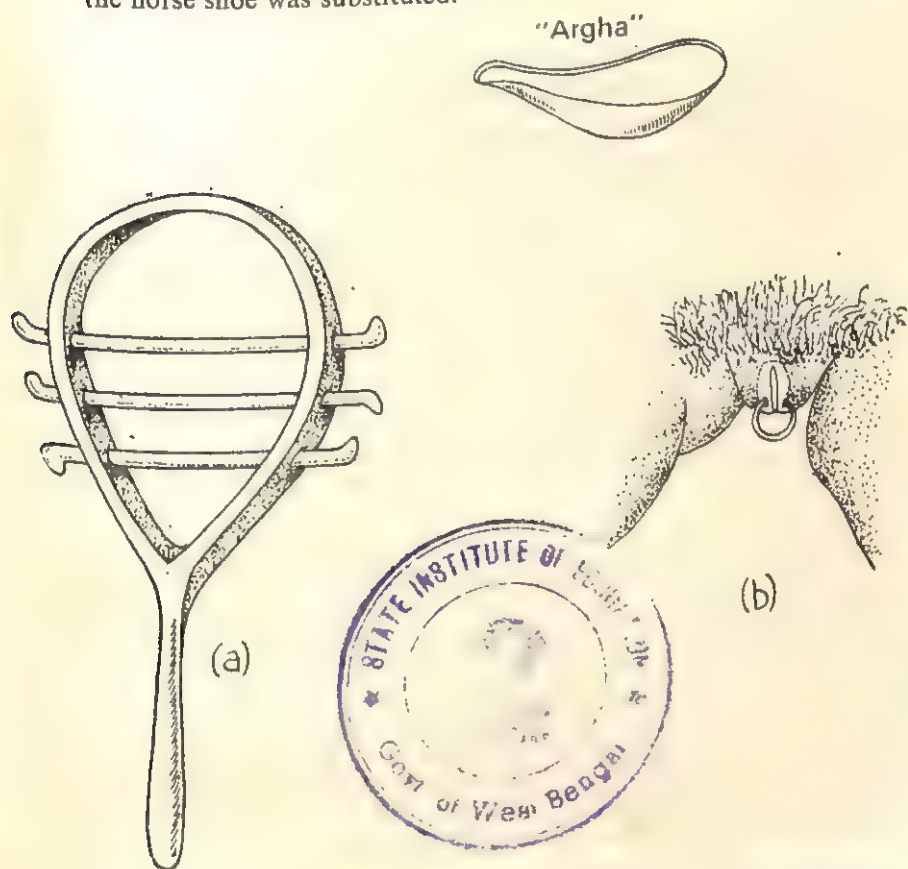


Fig. 4.9 (a) The sistrum—a symbol of virginity originating in the practice of putting an iron ring through the labia majora of young girls in Sudan (b).

In India the yoni was worshipped in Kali temples when a young Nautch girl or temple attendant was made to sit naked with legs apart and the offerings were touched by the yoni before distributing among the devotees who then danced in a frenzy. In some Asiatic people, the guest kisses the yoni of the hostess and touches his food to it as a sign of gratitude. The Argha (fig. 4.9) for libation to the goddess Kali is also shaped like a yoni and also the Achman Patra at Hawan or Yajna is yoni shaped to propitiate the gods.

The sexual component in woman, the breasts, are also worshipped as life givers and nourishers of humanity. The bosom with the breasts is the most beautiful feature of a woman and it has been held sacred in all times as the throne of love, the seat of affection. One writer said that bosom of a woman exhausts the possibilities of beauty and nothing more exquisitely beautiful exists or can be imagined. The breast has been worshipped from time immemorial.

Romans shaped their drinking cups in the shape of breasts. In Arabian tribes an enemy if hiding from being killed, kissed the breasts of a woman in a strange tent or camp, he could be saved as he became a "brother," that sucked the breast of the mother.

The adoration of the breast as in Madonna worship as motherhood is a type of worship in Christianity. So also of the Assyrian goddess of maternity with a child sucking the breast, and the same idea of motherhood being worshipped in Aztec Madouna. "Mother Earth", Ma or mother as the bearer of children and nourisher is adored. Juno, wife of Jupiter was represented as a Madonna by Romans and Greeks and was called "Mother of the Gods" and worship of "Madonna and child" in various lands in different shapes and forms is mother worship and really breast worship. 'Ma Donna' means 'my lady' and there is nothing holier and worthy of tender regard than a mother with a child. The object of adoration is the mother and the people died to let women and children survive and they are protected first.

The feminine and not masculine ideal supplies the inspirations for art and romance in literature. Woman controls the man and he is attracted towards her not only for sex but for succour she provides and the influence she has on our thoughts and actions as the nourisher of humanity.

The poets sing

Disguise our bondage as we will
It is woman-woman rules us still."

(Moore)

O/woman.....

When pain and anguish wring the brow
A ministering angel thou". (Scott)

During the French Revolution and in eighteenth century French people worshipped woman in the shape of a statue of nature from whose breasts flowed streams of water (like milk) and they worshipped an actual woman as the Goddess of Reason who was carried in triumph to the cathedral for worship.

The worship of the gods was by offering them the best and the dearest. In many sacrifices to gods by heathen and ancient people, the sexual parts or the pelvis were offered. The dearest part was the foreskin of the penis and it was offered as sacrifice and this practice led to circumcision. As gods were thought of 'demanding the dearest, so sacrifice of children was prevalent among Jews and in Carthage. Abraham offered his son Isaac but an angel is said to have intervened and a ram was sacrificed instead. Virgins were dedicated as gifts to the gods and in India they were temple attendants or *devdasis*. In ancient Greece human sacrifice was usual. The odour of fresh blood in sacrifice or of burnt meat served as a stimulant on the erection centres as incense or perfumes do to excite erotic emotions, though it was considered to produce devotional emotions. Human flesh was a delicacy and good food and that seems to be the reason that human sacrifice was resorted to, to propitiate the gods and it is unlikely that a feast of human flesh should have been offered to the gods, if the offerers had not themselves estimated it as a delicacy.

The eating of human flesh was not unknown, as it is done even now in certain parts of the world. The Aztecs in Mexico ate human sacrificial victims. In Hawaii the chief's body was eaten to imbibe his valour. In Fiji the dead are eaten as a religious ceremony, that soul is eaten up by gods and so the body be eaten up by the worshippers. In Fiji human flesh has been a delicacy and so also in Sumatra and among Mobuttu in Africa. Slaves in Central Africa were butchered as cattle and their flesh eaten as of animals.

As the gods had free sex relations, the worshippers did the same by having free intercourse in the temples to propitiate the gods. In Egypt the god Ashar was worshipped by licentious sexual practices in the "graves" or holy places. Such worship was also prevalent among ancient Jews. All the gods were to enjoy sexual life and their worship was by indulging in sex orgies to indirectly provide them with such pleasures. To Greeks the worship of Venus, Dionysus and such gods was through sex orgies among the worshippers, as was the worship of Bacchus in Rome, which orgies will be explained later.

In some parts and among certain communities the snake was worshipped, as the snake symbolises virility, vigour and health of the lingam, erect under the influence of sexual passion. The Bishop's staff had serpents twined around it and so the Mercury staff and staff of Aesculapius—god of medicine in Greek days. Snake was an object of worship among ancient Egyptians and Indians. In North America the serpent mound of Ohio, has male triangle head, the feminine circle and the body of the snake symbolizing sexual passion.

Gnostics thought of snake as a symbol of intellect, because the serpent in paradise taught man knowledge—carnal knowledge of congress with one of the sex partner. God had forbidden Adam and Eve from eating the fruit of the tree of knowledge which could enable them to distinguish between good and bad but the serpent came and tempted Eve saying "In the day ye eat there of, then shall your eyes be opened and ye shall be as gods, knowing good and evil." "And when the woman saw that the tree was good for food—she took of the fruit there of and did eat and gave also to her husband and he did eat." (Gen. iii 5, 6) About this the philosopher, Philo, however, said that the snake attacked the sense—the woman—and not Adam, the reason and so we find reason being subdued by passion. However, the fruit of knowledge was said to be "banana" like lingam, as held by some though some called it "Adam's apple" although apple was not known in Asia minor, the supposed location of paradise.

The Mongols worshipped snakes and as they migrated, snake worship spread. They seem to be of the same stock as the Aztecs or Mexicans who also peopled America in very early times. So also in Asia Minor, Cambodia and South-East Asia and throughout all these territories serpent worship extended. Cambodia maintains

some great temples for serpent worship. Isolated islands like Fiji in the Pacific had serpent as a chief god and serpent worship was Linga worship.

It may be said that man worshipped sex organs or sexual powers in early days innocently and without a thought of any divine theory, nor was indulgence in coition in temples a divine act. Primitive man, when this practice or worship prevailed, was like an animal, bull or dog who innocently mate with their opposite and this is not a divine act, but a natural process.

As man advanced in mental development, the impropriety of phallic worship and such ceremonies became clearer to him and sex act began to be looked upon as a private affair and sex organs as "private parts" not to be displayed in temples or in public.

The idea of God and His worship evolved, beginning with worship of sex, parents and ancestors, then the heavenly bodies, then of the gods representing the natural forces and finally of the creator of all, God the Almighty as worshipped by almost all religions. As has been said, man was struck by heavenly bodies and natural forces and on the basis of his observation he ascribed male or female characters to them. The sun was male, as on its heat depended growth from the earth which was considered female, as it received the seed. Moon was female as it was smaller, weaker, cooler and soothing, though from more growth during night than during day some thought of the moon as male as Assyrians and Babylonian or Teutons did. The Germans still think so as they say, "Die Sonne", "Der Mond". Greeks called day male and night female. David spoke of the rising sun "as a bridegroom coming out of his chamber". The sun was king of gods according to many people, Parsies, Hindus, Syrians, Eskimos say that moon is a girl whose face was soiled by sun with ashes.

From sun worship originated the attitude of prayer by having hands on our face as if shielding from the sun. Hakate was a Greek goddess of the moon presiding over magic arts and spells and all incantations were undertaken at night by the light of the moon. She was the same conceit as Diana or Artemis but was worshipped by more savage tribes of Greece while Diana was a more civilized conception. She had crescent as her symbol which was put on coins by some people and as a symbol or emblem by Turks of Constantinople when they conquered it in 1453 and now is so in many Mohammedan countries. Artemis or

Diana was most generally regarded as the moon goddess—a virgin goddess, daughter of Zeus and sister of Apollo. She was ever youthful, modest and chaste and guardian of children and maidens whereas Venus was considered the goddess of prostitutes. Sun and moon were thought of as husband and wife and a sculpture from a temple at Thebes in Egypt showed moon and sun in sexual union or coition. The moon has a great influence on pregnancy and that is why many births are at night under the rule of the moon. Virgin Mary is associated with the moon as Diana and as a virgin. Moon also is the goddess of witchcraft. Those who sleep under the light of the moon are said to become “lunatic”. That is the reason that in Cuba people carry umbrellas in moonlit nights. Stars are also said to be men and women and Eskimos consider them as their ancestors. Rig Veda also says that good people after death become stars.

In earlier times as has been said earlier it was not wrong for any man or woman to cohabit. Permanent marriage in Greece for example, was said to be introduced only in 2590 B.C. Before that horde or tribal relationships were not shameful but were natural to primitive people whose ethical sense was still very low and gross as was their religion. It was prostitution but this concept did not exist then, as reproach and disgrace for such practices was the result of ages of progress in morals, yet even now marriage is only a varnish of civilisation and the same animal nature of man continues as brothels and call girls, and mistresses flourish.

Such loose morals among early Jews were common. It was Moses who forbade promiscuous cohabitation among Jews but he permitted it among neighbouring tribes. This was due to spread of venereal diseases and he allowed only virgins of other tribes to be used as slaves or concubines, married women captured in war were to be killed.

Conditions in Asia Minor, Syria, Greece, Irania and Egypt were the same. There were no restraints, as in Egypt drawings and sculptures of gods and goddesses showing their organs or breast and gods masturbating, having emissions etc. were frequent in temples. Scanty clothes were used to show genitals. Common people were naked, wealthy used diaphanous garments.

In Greece Lycurgus, the great lawgiver and Plutarch organised the state with a senate and asked maidens to learn athletics, wrestling, running, throwing dart etc. to be healthy and strong

and yet to go naked in procession on certain solemn days singing and dancing and men following them. These processions were incitements to marriage, operating upon the young with the vigour and certainty of love. Unmarried persons were not allowed e.g. in Sparta, to witness gymnastics by maidens, at which they were naked.

Brothels were controlled by the state and were to be enjoyed at small cost. Women were allowed to go to strong men to have healthy offspring and husbands consented. People existed mostly naked, passions were strong and marriages did not hinder; concubinage and prostitution was freely permitted and encouraged. Phallic worship was in vogue and rather practised in reality. "Greek Love" was universally practised and it was considered a disgrace for a young man not to have a lover. It was a reproach to be known as not having "Greek Love".

In Rome prostitution was practised on a very extensive scale. Prostitutes were of twelve types from delicate kept-women as mistresses of wealthy patrons and daughters of respectable families for pleasure, to women as street walkers, country girls or thieves combining prostitution, to the lowest whose fee was a few copper coins, a piece of fish, bread or a drink. Then bakers, tavern keepers, bath-house keepers, and perfumers kept attendants to accommodate their customers. Houses of prostitutes were owned by the State and were stocked with girl slaves. Private brothels also were kept by bawds with call bells (Fig. 4.10) indicating lingam in yoni.

Public baths were palatial institutions where men and women bathed together. Sanger in his "History of Prostitution" writes about Roman society that though there were separate hot baths for both the sexes they would meet freely in the corridors and chambers in perfect nudity—boys or girls, men and women. Young men and women as attendants were partly prostitutes. After bathing men and women were rubbed down, kneaded and anointed by these attendants. In houses there were lascivious frescoes and lewd sculptures and pictures of Satyrs, nymphs exposed to the eyes of children and young girls. A story of a Roman is told that his wife gave birth to a Mulatto child. The man sought divorce but she won the case as her lawyer argued that on the ceiling of the bedroom, the husband had a fresco of a negro cohabiting with a white woman and this by pre-natal influence resulted in the coloured child. Statues of Priapus were in every corner and after marriage the girl would sit

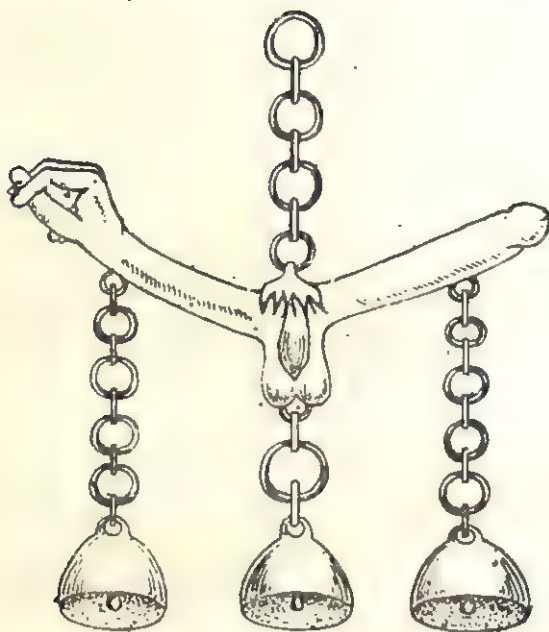


Fig. 4.10 Call-bells used in brothels in ancient Rome

in the lap of the god and have the hymen ruptured by inserting the penis of the god as a religious ceremony. Then the couple retired to their bedrooms, a chorus of children sang bridal songs describing in detail what they would do during the night and in the morning they would sing in plain speech what they had been doing during the night. Later the group consisted only of girls as the songs were too obscene to be sung by a mixed chorus. On other festivals which were meant for feasting, over-indulgence in the pleasures of every day life was common. On festival days people would go to their women friends and get drunk by evening for the joy of the night.

Bacchus the god of drunkenness and debauchery was worshipped by taking the phallus in a procession through the streets and lanes in Rome to the market place where it was crowned with a garland of flowers by the most respected matrons of the city. Then followed cohabiting and unrestricted license along the roadside, boys coming of age behaved like men, indulging in sex orgies. Cakes, phallic and yoni in shape, were offered to the deities in sacrifices.

Bacchus in Rome was the same as the Greek god Dionysus. The Greater Dionysia festival was celebrated in Athens when a gigantic phallus brought from an ancient temple was taken in procession with boys and girls singing in chorus. The most important part of the festival was the "mysteries" conducted by secret societies to which men above 20 were admitted. Men and women congregated at night, wine flowed in abundance and free love was made and maidens or boys who objected were killed than be allowed to make complaints in public. Even sodomy by men with men or lesbianism by women with women was indulged in with whatever aberrations could be conceived.

Soon after came the festival of Venus when the same things occurred. Floralia —was a festival in honour of Flora, the goddess of flowers. She was a prostitute of the first rank who became enormously rich from her earnings. Her festival was of the same character as the above. It was the most licentious of all the festivals when all the prostitutes of Rome went naked in the streets and the Roman matrons and maidens enjoyed the privileges of the festival by doing likewise.

There has been, thus, as indicated in these pages a great influence of sex on the development or evolution of religious feeling and sentiment. We have seen how human mind first conceived of the creative power having the physical attributes of his earthly father or parents and then of many gods representing physical forces. Although true religion does not consist in ritualism, the rituals persist and are even inherited by the coming generations like other acquirements of man such as language, habits, traditions, manners which are passed on to the off-spring imperceptibly. Although man has progressed much in all fields and has come to a better understanding of natural forces and about religion also yet the echoes of the past are still heard and old practices, rituals and religious rites are still resorted to and the implication of sex in these practices is not given up. For example, phallic worship is not gone nor are gone the worships of many deities or goddesses who were invented by the early man. As an illustration an account about Devadasis seems relevant here.

The outrageous institution of *devdasis* is still prevalent in some parts of India. In Saundatti town in Belgaum district of Karnataka 4,000 to 5,000 girls are 'wedded' every year to the temple deity. In

South Maharashtra, according to a social worker, there are 25,000 'brides of the gods' who may end up as prostitutes or beggars.

At present the *Devdasi* cult appears to be confined only to lesser known temples in a few parts of the country. But there was a time when every big temple, mostly in the South, had a bevy of *Devdasis* proficient in the twin arts of singing and dancing who were expected to entertain the reigning deity of the shrine and attend to various other chores. Even in those days a *Devdasi* seldom commanded the respect that was her due as the consort of the deity. She was forced to lead a depraved existence.

There came a time when certain Hindu temples became popular and attracted large numbers of pilgrims only because they had *Devdasis* of easy virtue. About half a century ago enlightened public opinion in the country expressed itself strongly against this cruel cult which unfortunately still finds its votaries in certain parts of India.

It is very difficult to say when the *Devdasi* first appeared on the Indian religious scene. The earliest reference to the existence of *Devdasis* is found in the Padma Purana, which is believed to have been compiled about the fourth century A.D. The Purana avers that "one who offers a beautiful woman to god attains heavens for one full Kalpa (4,320,000,000 years)". In Skanda Purana, believed to have been written about the seventh century A.D. Rishi Markandeya says, "In the course of my supplications to Shiva, as I offered oblations to fire, there came out seven beautiful maidens, whom I employed in the service of the Lord."

According to Bhavishya Purana, "one who consecrates a bevy of women in honour of the Sun God passes on to the highest region where shines the Sun". The Shiva Purana, while laying down rules and regulations for building a Shiva temple, categorically states that the temple should be provided, among other things, with hundreds of beautiful girls proficient in the arts of singing and dancing.

There are many other historical references to show that about a millennium ago the institution of *Devdasis* flourished in various parts of the country. Kalhana's *Rajjarangini* tells about an eighth century Kashmir ruler, Lalitaditya, who came across two beautiful temple girls who used to sing and dance in honour of the deity of

their village temple. The great Chola king Rajaraja I (985-1014 A.D.) it is said, maintained 400 Devdasis in the temple of Brihadeshwara at Tanjore. In 1024 when Mehmood Ghazni sacked the temple of Somnath in Gujarat, he found 300 musicians and 300 dancing girls in the shrine, dedicated to the gods.

The dedication of girls for dancing and singing in temples to entertain the Lord was unknown in Indian religious life before the dawn of the Christian era. Obviously the custom did not originate in India. The ancient civilisations that flourished in Mesopotamia, on the banks of the Nile and in Greece and Rome had institutions of this kind. More than 4,000 years ago in Sumeria there used to be beautiful girls in the temples who would entertain not only the idols of the Sumerians but also priests and other highups in the land. Although the institution was no better than prostitution, the Sumerians were made to believe that it represented complete and meritorious dedication of the girls to the gods and their earthly agents.

The Babylonian gods also had beautiful women to entertain them and to attend to various temple chores. The custom was also prevalent in ancient Egypt and ancient Rome. In Greece there was probably no organised institution of dedicated girls to various gods but at certain religious festivals women would not only sing and dance before the deity but also indulge in erotic activities to please the gods (as has been mentioned earlier).

If the Devdasi institution in India got its inspiration from the ancient cultures of the West, one might wonder why it did not grow roots in North India which was the first to come in contact with these civilisations in the wake of Alexander's invasion. However, as the relations between North India and Greece were more of a political nature these could not be expected to develop into cultural contacts beyond a certain limit. It is known that South India had maritime contacts with Rome and other civilisations of the West by the dawn of the Christian era. Since cultural contacts established through commerce and trade are more profound than those diffused through a fighting force, it can be inferred that the people of South India came to know the religious ideas and institutions of these far-flung ancient civilisations.

The Devdasi cult also spread to various other parts of India. It had reached Orissa by ninth century, if not earlier. In

Orissa, the *Devdasis* were known as *Maharis*. The temple of Jagannath of Puri was the main centre where *Devdasis* had been employed after its consecration in the eighth century A.D. In Assam, the *Devdasis* were known as *Natis* and were attached to Shaivite as well as Vaishnavite temples. Dancing girls under the name of *Murlis* were consecrated in Khandoba temples in Maharashtra. In South India the *Devdasis* were known by various names such as *alcheri*, *pendugalics*, *basavis*, *bogams*, *tevadiyals* and *murlis*.

The institution of *Devdasis* also found its adherents in the Himalayan kingdom of Nepal where it is existent even today. Some time ago it was reported that Nepali girls were being sold for Rs. 3,000 each in the western part of the country to serve as divine dancers in the temples. In Nepal the *Devdasi* was known as *Duki*. Although the institution has been officially banned, the number of *Dukis* in temples today is estimated at more than 15,000. The practice, begun by superstitious parents who offered their daughters to placate the goddesses during epidemics and other calamities, has over the years deteriorated to such an extent that young destitute girls are now purchased by wealthy devotees to be offered to temples. These girls generally end up by making their living by dancing and singing at various social functions outside the precincts of the temples.

The *Devdasi* cult was widely prevalent in medieval India. Marco Polo, who came to India in 1250, writing about Malabar said that "they have idols, male and female to which they offer their daughters". According to the historian Ferishta, Sultan Alauddin Bahamani 1351-58 A.D. conquered certain regions of Karnataka from where he captured several *Murlis* attached to the temple there and got them for his harem. A Portuguese traveller, Domingo Paes, visited the Vijayanagar empire in 1522. About the religious life of the region, he has said: "They feed the idol every day, for they say that he eats; and when he eats women dance before him, who belong to that pagoda, and they give him food and all that is necessary, and all girls born of these women belong to the temple. These women are of loose character, and live in the best streets there are in the city."

The *Devdasis*, being wives of the deity, used to receive land and other properties from the temples, which got substantial offerings.

from the public and the kings. The temples were also given large tracts of agricultural land by the rulers. With the passage of time more and more wards offered their girls to the temples lured by the money and land they would inherit.

The corrupting influence of the *Devdasi* cult was obvious. But to be fair to the memory of generations of *Devdasis*, it must be said that they made an important contribution to the cultural life of the country. Most of our classical dance forms which have been hailed in India and abroad had their origin in temples. Bharatnatyam, Kuravanji, Odissi, Kuchipudi, Kathakali and some other forms of dancing are products of these temples.

Whatever the merits of the institution of *Devdasis* in the by-gone ages, it has lost its rationale, if it had any, in the modern world. It is the poor, illiterate and superstitious country folk who continue to offer their daughters to the gods. Nobody can deny the need for legal action against such a custom, but one must remember that it can be ended only through concerted action on the social and religious planes. Centuries of social, moral and religious exploitation have left the *Devdasis* so dazed and insipid that they require help—governmental, social and religious to be brought back into the mainstream of life.”⁵

We have, however, seen that in all realms of human thought, the influence of sexual passion has made itself felt and the expression of the same passion we see in every man's life today in the same boisterous manner though through different and varied channels than existed for the early man. The lewd film songs so common these days, the pictures or the sexy movies, strip tease, cabaret dances, nude colonies, displays in shop windows, sexy advertisements, pornographic literature, hotel life with call girls, street walkers, prostitution, hidden or open, dating by boys and girls before marriage and so many modes of behaviour of the modern man go to show that he is no better than the early man in his sex desires and in their expressions. He may have more subtle, sophisticated and cleverer means and methods—than the outright and crude, though honest and innocent ways of the early man. The dangers for the modern man or youth in his sex life and in his life as a citizen are no less and unless he is equipped with sound

5. Goswami, U.S. *Wedded Wives of the Gods*. Published in *The Hindustan Times* Nov. 2, 1975, (with kind permission of the author and the publishers)

knowledge about sex matters with all their implications, he may still make a hell for himself, in spite of his advancement and education in other fields of human knowledge, science or technology. Hence the need for sex education which is the theme of this book and to which we pay attention in these chapters.

THE REPRODUCTIVE SYSTEMS

To generate a proper attitude towards sex, it is necessary to teach young men and women the process of reproduction. Reproduction is the most interesting and mysterious phenomenon of living beings. The reproductive systems work in plants, birds, animals and human beings. For reproduction, there are generally the two partners, the male and female, but in simpler or lower forms of life, as in the one-celled organism there is no partner for reproduction and these cells simply divide by themselves. In lowest forms of life, there is no sex as in the amoeba where two or more cells form a plasmodium (Fig. 5.1) which again divides into separate cells without appreciable difference between them.

When sponges or sea anemones are cut into fragments and put again in water each piece again becomes a perfect specimen of its kind and when a worm is cut by chance while digging the earth, the two parts will each again develop tail and head and become two worms. These two are similar and cannot be distinguished as male or female. Similarly, when a simple cell as the simplest particle of protoplasm reaches its normal limit of growth it automatically divides into two or more similar cells each as shown in figure 5.2. This mode of reproduction is asexual or without sex. The process of multiplication of cells can also be seen when a snail has one of its eyes cut off and it grows a new eye or a lobster losing a claw will develop another new claw. This illustrates the multiplication of the cells as in asexual reproduction, although such completions of the lost limbs is not complete reproduction.

The characteristics of the living matter are motion, growth, sensation, self-preservation and reproduction. For self-preservation or for living there is assimilation caused by hunger or thirst and assimilation leads to growth but growth is limited to a certain

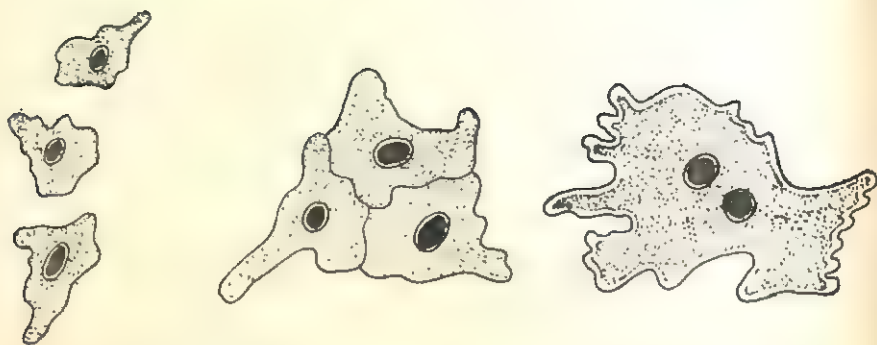


Fig. 5.1. Three Amoeba uniting to form a plasmodium.

extent. The simple cell or the simplest particle of protoplasm when it reaches its normal limit of growth, divides into two or more asexual or similar individuals.

Lower organisms specially plants produce both the elements, the ova and spermatozoa or antherozoids called pollens. Such individuals are called 'hermaphrodites'. In higher animal forms the male produces sperms and the female ova (fig. 5.3). When a female produces eggs that hatch without being fertilized by a male, the process of procreation is called parthenogenesis or birth from virgin, but in mammals or mankind neither hermaphroditism nor parthenogenesis can occur. From early days in the process of evolution fishes, reptiles, marsupials and early mammals had differentiation of either male or female. Plants and animals have sex life and man is not a special species in this respect. Sex in plants was recognised by ancient people also, although their ideas of sex in plants was not of the present day scientific nature. They thought of certain plants being male and others as female. Their idea was that all living beings, animals and plant were like mankind, male or female. In England, for instance, it was thought that prickly, thorny and rough plants were male and non-prickly or thorny were female, as the bodies of men were hairy and rough and that of women soft and smooth. In Russia the birch tree was thought female and the fir tree male. In Japan also the fir tree even now is considered as a symbol of male and the plum tree as a female. In Greece and Rome fruit bearing trees were considered female and in Germany even now the pear is a male and the apple

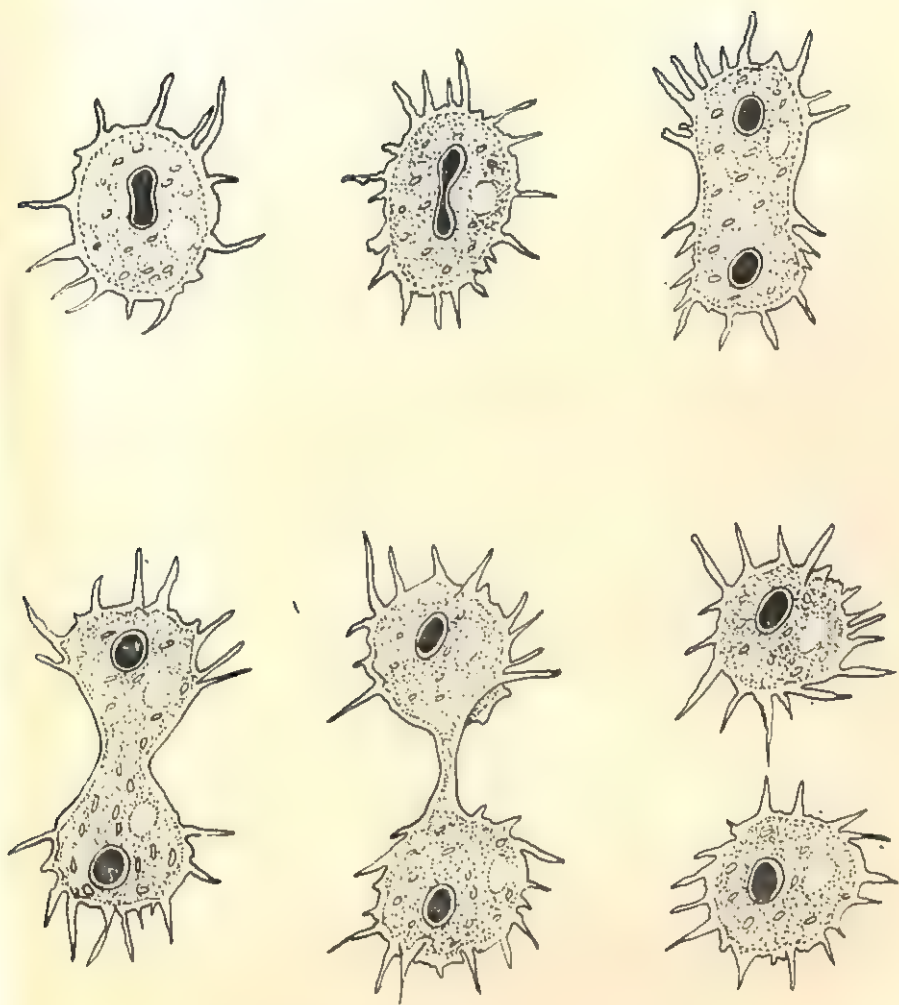


Fig. 5.2. Plasmodium dividing into two amoeba

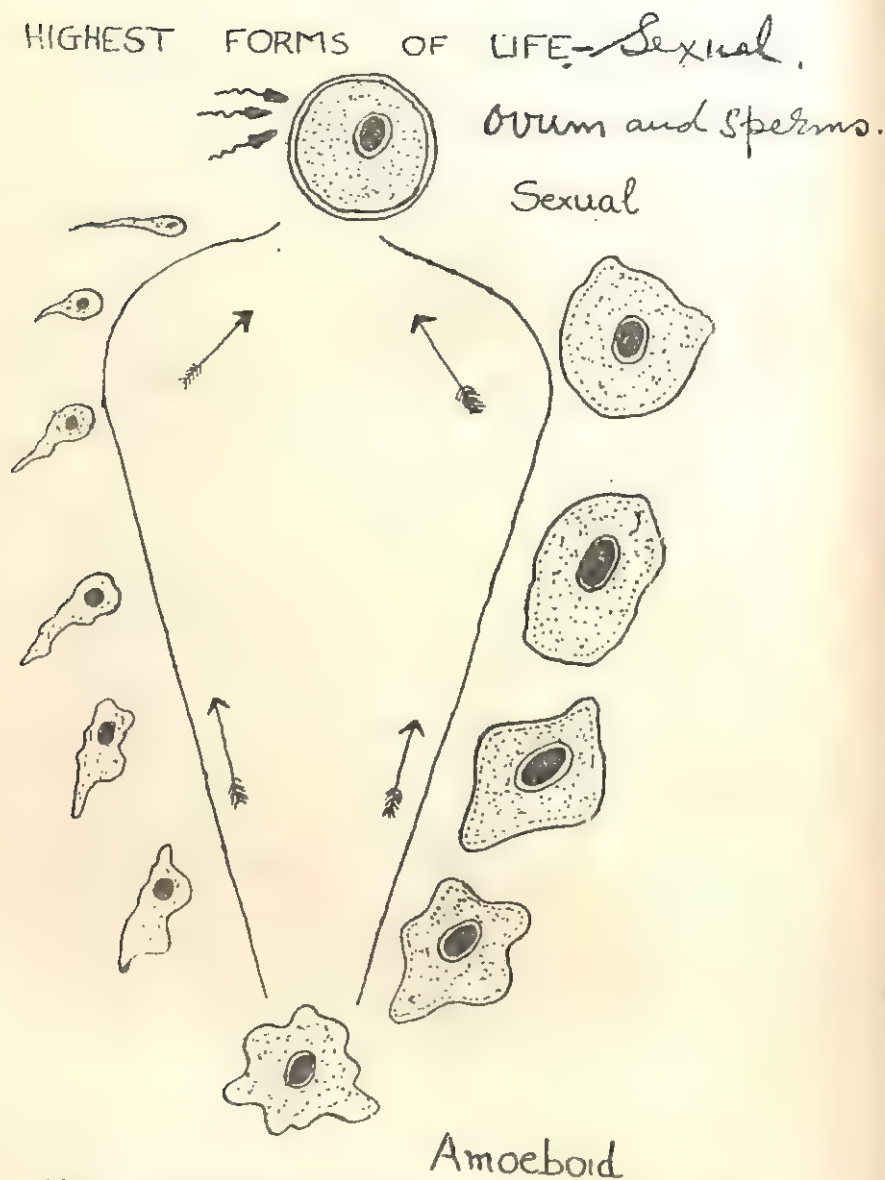


Fig. 5.3. The evolution of sexual reproduction from asexual reproduction.

tree a female. The modern idea of pollenisation was not known as in ancient times Herodotus (450 B.C.) thought that the female date trees had to be fertilized by shaking among their flower clusters, the flower clusters from the male trees. Sometimes the fertilizing agents were thought to be breath, exhalation or perfume. It was much later in the early eighteenth century that it was established that plants had sex and that fertilisation in plants took place when the male pollen grain fell on the stigma of the female part – the ovary.

In earlier days sex was distinctly apparent in animals, but the ideas about the sexual processes were vague and wholly unscientific. The breath or perfume or vapour from the male was sometimes thought to be the cause of pregnancy. The scientific idea of seed, or egg came later as earlier people had strange notions about the seed or about the growth of embryo in animals or in humans. Pythagoras thought that the semen was an immaterial substance like thought produced by the male. Democritus thought that seed was produced from all parts of the male's body. According to Aristotle the seed was produced only by the male and the female had no seed, and the embryo was formed when the male seed coagulated the menstrual blood. Some authors and philosophers after Pythagoras thought that the male seed was from the right testicle and the female from the left and so the sex of the offspring could be controlled by tying any of the testes with a string while cohabiting.

It was later in the sixteenth century that ovaries were known as female organs for producing the female seed. It was Harvey (1578-1658) who taught that the ovum was the important germ cell and that it contained in itself the preformed ova for the next generation. The spermatozoon was discovered later in 1677 and von Haller and others held the theory that spermatozoon was the essential cell which needed to be deposited in a women's body (like a seed in soil) to grow into a child. Thus we come to the modern scientific treatment of the subject of reproductive functions of the male and the female and their contribution to the formation of the foetus.

A cell may assimilate and elaborate the food into complex organic compounds in a more marked degree than others. Such a cell is constructive or 'anabolic' as elaboration exceeds waste and such a cell grows large and round and sluggish. This type of cell

is, in a sense, the rudimentary female cell. On the other hand, in another cell the growth may be retarded and the assimilation does not lead to more complex organic compounds, waste is more and the cell exhausts itself earlier by living beyond its means, as it were, and is starved and before it dies it assumes a shape which enables it to survive till better conditions prevail. Such a cell is catabolic and it is the rudimentary male cell. In the organisms which are not asexual but are distinguishable as male and female the rudimentary female cell which is anabolic is like the ovum and the rudimentary male cell which is catabolic is like the masculine cell or the spermatozoon. The female is, therefore, more anabolic and the male catabolic in nature.

While the female cell or ovum may in some species and under certain conditions develop into a new living being without the cooperation of the male cell, the male cell by itself is utterly unable to produce anything and is of value only when the female cell or the ovum requires it, otherwise, its catabolic nature and tendency asserts and the cell perishes. When the sperm comes into contact with the ovum it is absorbed by the ovum and the coalescence of the two nuclei of these two different cells starts a development in the ovum which results in the formation of a new individual which partakes the natures of these two original or parent cells. The sperm and the ovum become one flesh. The female is passive and the male active. So also the sperm approaches the ovum and on possessing it enters into it and becomes one with the ovum. The reproductive systems and the various parts which constitute them both in male and female of different species at least in the mammals at the higher level are more or less similar. The female reproductive systems in a cat, bitch, mare, cow, female boar, she-monkey and a woman have almost the same processes and parts, and in a similar manner the male reproductive systems as in a male cat, dog, stallion, bull, boar, he-monkey or a man are also almost the same. There is great correspondence or homology in the parts of the reproductive systems of the male and female of different species of mammals.

The reproductive systems have three broad divisions :

1. Sex glands or gonads.
2. Tubes or passage ways for the sex cells.
3. The accessory organs with exocrine glands.

In the female reproductive system there are the parts such as the ovaries, oviduct or fallopian tubes, uterus, cervix, vagina, vestibule, clitoris, vestibular glands (or Bartholin's glands) glans clitoris, labia minora, labia majora. In the male reproductive system there are the organs or parts such as the testes, epididymis and vas deferens, seminal vesicles, prostate gland, ejaculatory duct, urethra, bulbourethral glands (Cowper's glands), the penis, glans penis, scrotum, etc. These are shown in the diagrams of the reproductive systems in the male cat, dog, stallion, boar, bull and man in figure 5.4.

It can be seen that the sex function is nothing new in man, although there are some differences in the reproductive systems in various animals. The accessory glands are developed to different degrees in different mammals. Seminal vesicles are absent in the dog, the fox and the wolf. The boar has a preputial pouch near the tip of penis and after castration, there is considerable reduction in size. The two vas deferentia lie side by side without fusing internally in the region of the bladder and form the ampulla.

Some species have in the penis a bony structure which is formed by ossification of a *corpus cavernosum*. This bony structure called os penis (or baculum) is found in all *canidae*, sea lions *Mustelidae* and other animals. The glans penis in man is mushroom shaped, in the opossum it is forked, in boar it is cork screw shaped, in bull there is a twist, in goat and ram there is a thin projection, extended from 3 to 4 cm beyond the tip of the glans, a vermiform process.

There is considerable variation in size and anatomy of these glands in different species. In the cat and dog the seminal vesicles are absent, the prostate is relatively better developed than in other mammals. In the bull and in boar the seminal vesicles are greatly enlarged, but the prostate is small and poorly developed. There is also considerable variation among the species in the amount of seminal fluid contributed by the various accessory glands and the testes. The semen of several species coagulates upon ejaculation. The semen of man, for example, coagulates shortly after ejaculation but liquefies again. The semen of rats also coagulates and forms a vaginal plug in the vagina of the female.

It is also said that some of the male characteristics, at least, in nascent and rudimentary form are found in the female and vice

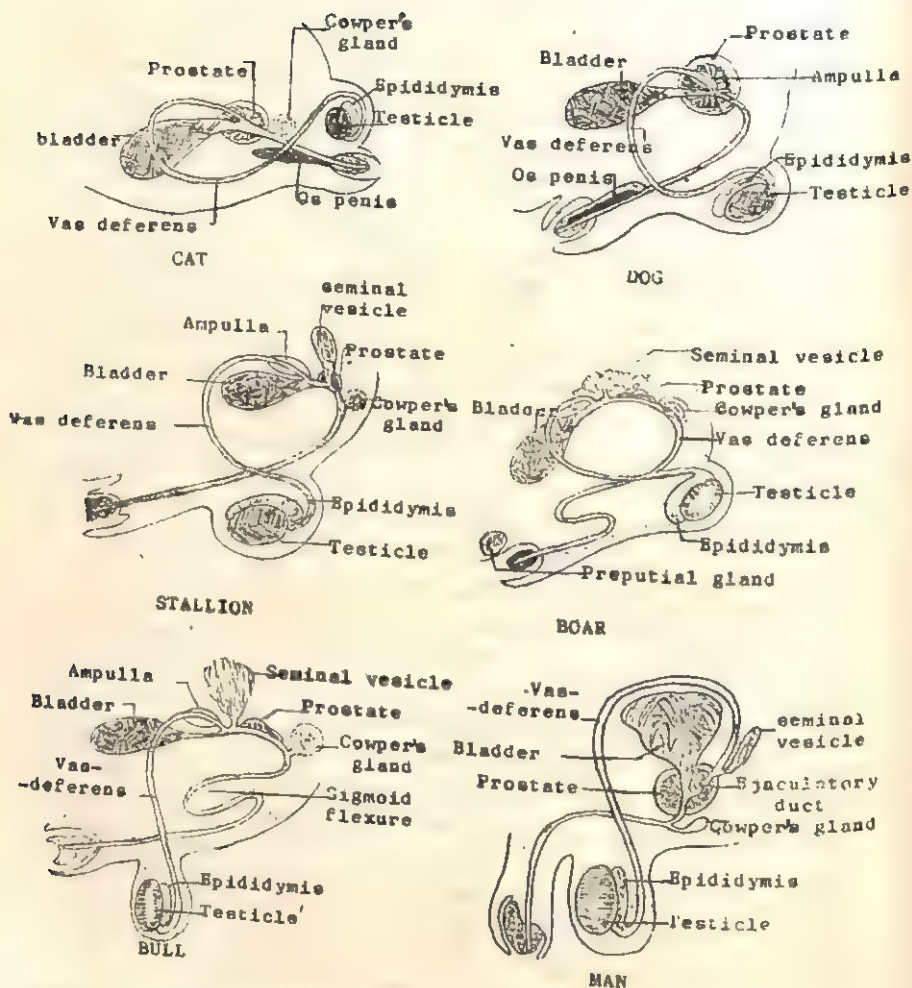


Fig. 5.4. Reproductive systems of animals. Compare the relative sizes of the various accessory glands, and note that all these species have the prostate; that the dog and the cat have no seminal vesicles, that the dog has no Cowper's glands, that the cat, the boar and man have no ampullar swelling, that the bull and the boar have the sigmoid flexure at the penis, that the dog and the cat have the os penis, that only the boar has the preputial pouch.

versa and there is said to be some correspondence or homology of male and female reproductive system as given below :

<i>Male</i>	<i>Female</i>
Testes	Ovaries
Vas deferens	Oviduct or fallopian tube
Urethra	Urethra
Sperm	Ovum
Bulbo-urethral glands	Vestibular glands
Cowper's glands	Bartholim's glands
Glans penis	Glans clitoris
Penis	Clitoris
Scrotum	Labia-majora
	Labia-minora

Some details about the various parts and organs in the male and female reproductive systems are essential to enable every individual, female and male to know about their importance and the part they play in the whole process of reproduction in human beings.

MALE REPRODUCTIVE SYSTEM

In the pubic parts of man there are prominently his sexual organs—bold, assertive and aggressive as is characteristic of the male. These organs include the penis which is also called 'virile organ' and the testicles contained in a pendulous pouch or the sac called the scrotum. The testes are the most sensitive or vulnerable parts as in a fight a man may die if his testicles are caught and squeezed.

The Testes

The two testicles each weigh about 25 grams. They are egg-shaped organs about $1\frac{1}{2}$ to 2 inches long and about 1 inch broad and 1 inch thick. The left testicle is lower than the right, although in the left-handed the right is lower than the left, and in a majority of the cases, the right is heavier than the left. The bulk of the tissue of testes is arranged in 250 to 400 lobules, each with one to four tubules in the walls of which spermatozoa are formed. Between these tiny tubes are small cells that secrete the hormone testosterone. The testicles descend in the scrotum in all mammals except those living in the sea and in birds. They descend in the scrotum because it provides cooler environments than the body cavity

for the testes to function. The testes in stallions, boars, rats and others remain in the scrotum which is tight and not pendulous, as it is in rams, bulls or man. The reason for this descending is probably the effect of body temperature if not so much on the secretion of the hormones. But the effect of heat on the sperm growth is evident from, "summer sterility" in rams and temporary sterility in man after prolonged fever which is restored in cooler climate or after the fever is gone and normal health is restored. The more pendulous appearance of the scrotum in summer and the tight appearance in winter also proves the effect of heat on the growth of the sperm.

The spermatozoon is a very small though active cell, having a head and a tail which enables the cell to move like a tadpole in a lively manner in the seminal fluid discharged at coition. There are said to be over hundred million of these spermatozoa in one discharge which gives an idea of their size. The idea of the structure of a spermatozoon can be had from the enlarged diagram (fig. 5.5).

The sperm can survive for a number of days in the vagina, uterus, or fallopian tube of the female and wait for the ovum to be met for fertilization. Only one sperm out of millions in one ejaculation actually reaches the ovum and fertilizes it, while the rest perish.

In the bulk of the tissues of the testes are tubules in the wall of which spermatozoa are formed. From these tubules begin the tubes for carrying the spermatozoa and from these tubes sperms are collected by a coiled and about 20 feet long tube which is called the 'epididymis' which is a 'c' shaped structure and is located inside the scrotal sac. During the temporary stay in the epididymis, the sperms mature and become more motile or capable of swimming or moving. The epididymis rising upwards from the testes carries the sperm into the seminal vesicles by extending up in the form of what is called the 'Ductus deferens' or vas deferens with one each from two testes curving behind the bladder and end in the two seminal vesicles one on each side. The vas deferens begins at the tail of Epididymis where it is very tortuous. The ductus deferens, nerves and blood and lymph vessels extending from the scrotum and the testes on each side and passing through the abdominal wall are all called the spermatic chord which feels as a firm chord when held between the thumb and the index finger. The testes, apart from producing the spermatozoa also function as endocrine glands and after puberty they secrete male sex hormones or "androgen" which are

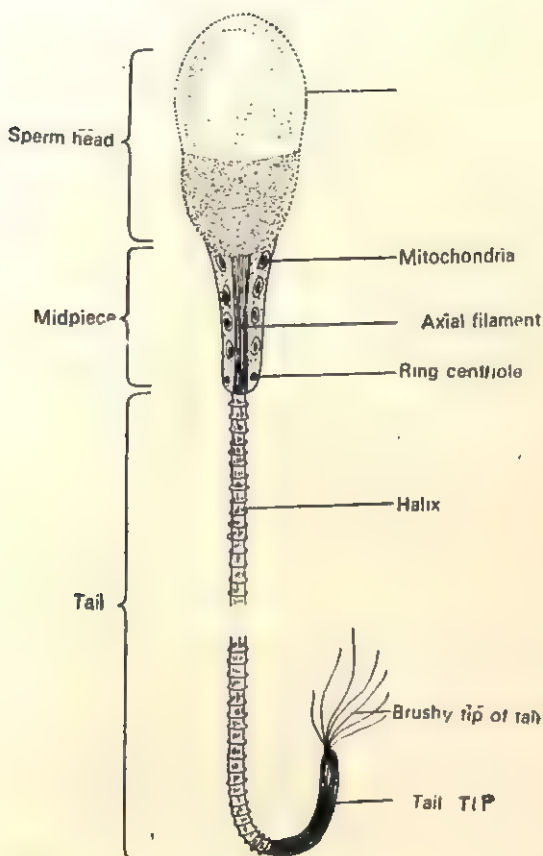


Fig 5.5. Details of mammalian sperm cell structure as seen under the electron microscope.

responsible for secondary sex characteristics of the male, like moustache, beard, hair on the chest and on other parts of the body, general strength, hoarseness of voice, etc,

Seminal Vesicles

After the spermatozoa are produced in the testicles, these are taken by vas deferens to the seminal vesicles where they are stored up. The two seminal vesicles are tortuous muscular tubes or pouches about 3 inches long and work like small reservoirs behind

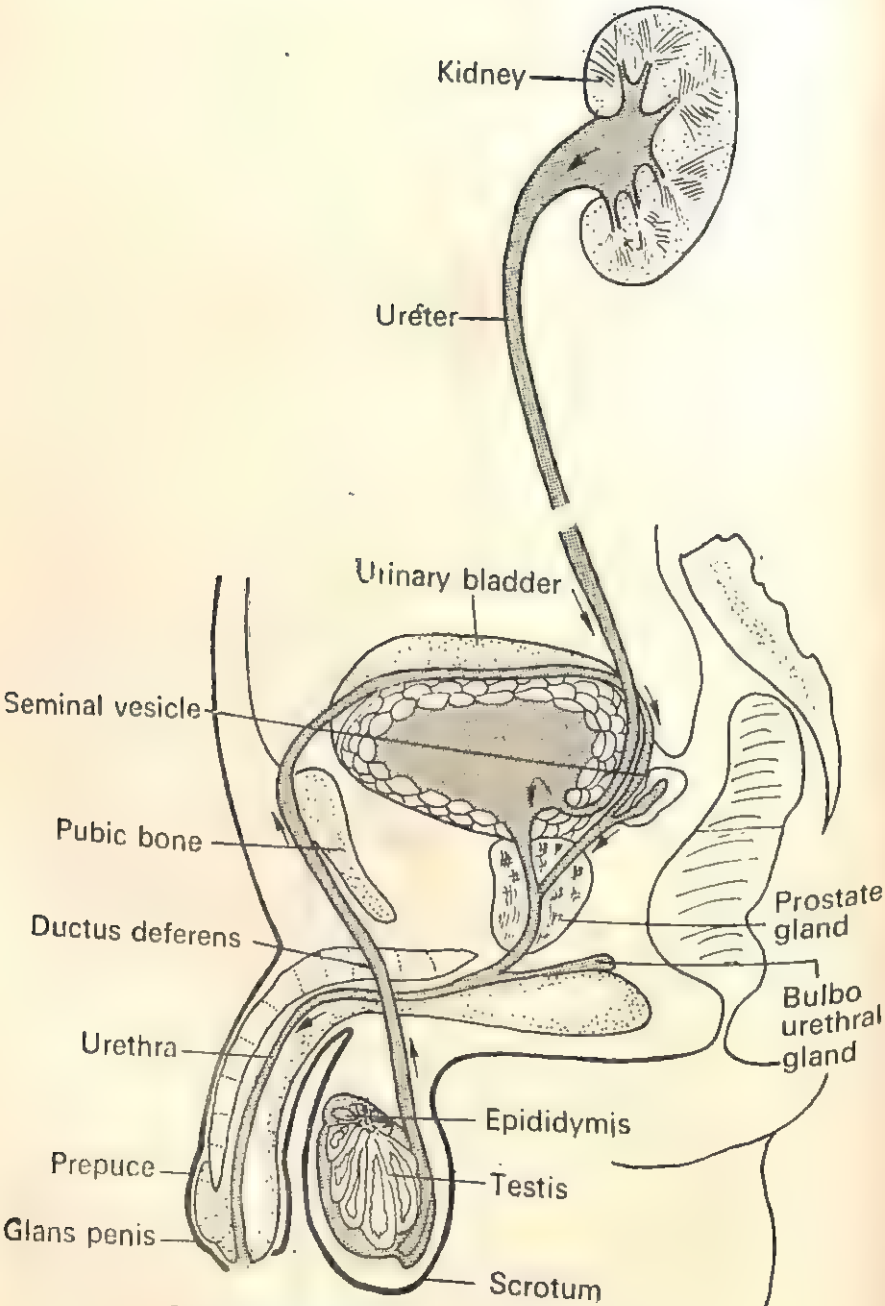


Fig. 5.6. The male genito urinary system.

the bladder, where the spermatozoa wait and are ready to be used in the discharge of the semen. The glandular linings of these vesicles produce a thickish secretion which forms much of the volume of the semen. The semen and the glucose and other contents in this secretion nourish the sperms. From the seminal vesicles the ejaculatory ducts carry this secretion or the semen into the urethra which starts from the bladder and is used to empty urine from the bladder. The urethra and the ejaculatory duct passing through the prostate gland enter the base of the penis. At every coitus or sex intercourse when orgasm is reached the ejaculatory ducts pour the semen into the urethra through which it passes and is discharged into the vagina through the urethral opening in the glans penis. When the vesicle are filled with sperms and the seminal fluid, this fullness causes a sense of discomfort and this discomfort prompts the male to the taking of measures for evacuation of the fluid by sex intercourse or otherwise. This sense of discomfort is said to be the physical basis of "sexual instinct" in the male.

Difference Between Sex Instinct and Sexual Passion

"Instincts are not activities but impulses to activity", they impel to action but do not guide to its performance. The instincts are not perverted but the practices may be, and all sexual perversions are the result of perverted teaching.

Sexual instinct is essentially of the same nature as the desire to urinate or defecate, being a sense of discomfort from distended seminal vesicles in the male or congested or engorged ovaries in the female, just as the other impulses are caused by the full rectum or the bladder.

In men this discomfort is relieved spontaneously by emissions, and in women possibly by menstrual flow. These are the primary, normal, natural and instinctive methods of appeasing the sexual instinct.

As erotic ideas are instinctively caused by a stimulus coming from the 'Erection Centre', so obversely this centre may be irritated by erotic ideas produced in the brain by seeing good faces, pictures or thoughts of sex relation with somebody. What we see or hear may cause us to have erotic desires and thus, reacting on the erection centres, may cause erection, and lascivious thoughts, dreams, stories, pictures may also have this effect. The disposition to

become thus excited by mental impressions is under the control of the will to a great extent and we may encourage it and become libertines, or we may discourage it and remain continent men. This disposition is, therefore, not instinctive but is a cultivated habit and is called "*sexual passion*".

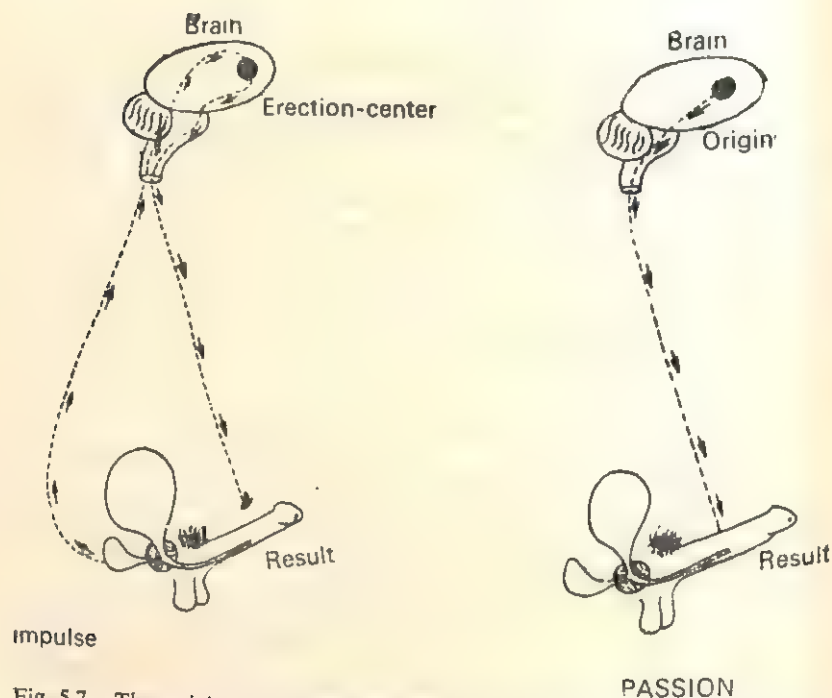


Fig. 5.7. The origin of sexual instinct is in the seminal vesicles ; of lust or passion in the brain.

The Prostate Gland

The prostate gland, about 4x3x2 cm. in dimensions, is supplied with muscular tissue which on the order of the nervous system contracts and helps in the ejaculation or expulsion of semen, which is the mixture of sperms and various secretions. From the seminal vesicles the secretions and semen with the sperm are carried by the ejaculatory ducts through the prostate gland when in the ejaculatory duct are poured the prostate secretion by some 40 tiny tubes located inside the prostate gland. The prostate secretion also

helps in maintaining the motility of the sperm and accounts for the characteristic odour of the semen.

Mucus producing glands

Below the prostate gland there are two large mucus producing glands called the bulbourethral or Cowper's glands. These are a pair of pea-sized organs about 1/2 cm. in diameter located in the pelvic floor tissues just below the prostate. They pour lubricating secretion into the urethra just before it extends into the penis through their ducts which are only an inch or so long. There are some other very small glands which secrete mucus into the urethra, as it passes through the penis. The mucus also helps to provide conditions for the sperms to maintain themselves before discharge.

The Penis

The male organ of copulation or sex intercourse is the penis which is 5 to 6 inches in erect position. The body of the penis is pendulous and is covered by skin. There is the foreskin or prepuce on the front portion of the penis which is called the glans penis. Sometimes the prepuce or the foreskin is tight and can't be drawn back. This condition is called 'phimosis' which is remedied by circumcision by a doctor and circumcision is also practiced in some religions like the Jews and the Muslims. The glans penis or the head of the penis is like a mushroom and is the expanded portion of the penis. It seems separated superficially from the body of penis by a constriction or the neck of the glans. There is a slit in it which is the external urethral orifice. A double layer of the skin passes from the neck to cover the glans for a variable extent and this skin (called the prepuce) and the glans penis are the erogenous zone in man. Friction, manual handling, excitement by sight or touch of the sex partner or irritation or pressure of any kind may cause erection and if the penis is played in any manner it may lead to emission which is accompanied by pleasant sensation. Erection is caused by filling the interstices in the spongy or cavernous portion of the penis with blood under the influence of the erectile nerves which cause the contraction of a muscle at the base of the penis which allows the blood in the penis held up and this causes rigid erection of the penis, as the penis is made of erectile tissue. As has been mentioned a little earlier, the semen

is passed from the seminal vesicles through the ejaculatory ducts in the urethra at the time of coition due to excitement. The semen in the urethra is mixed with fluids from the prostatic and some other glands. When this accumulation of the fluids is sufficiently great a convulsive excitement expels it from the urethra. This excitation is called orgasm. The pleasurable feeling is caused by the passage of the semen through the ejaculatory duct and its accumulation in the posterior part of the urethra. This feeling increases in intensity and reaches its acme at emission after which it quickly subsides leaving a sense of comfortable lassitude. At the end of the ejaculation, stimulation of the sympathetic nerve, presumably produces a vasoconstriction of the arteries and the blood is permitted to enter the veins and the penis returns to its placid state.

The Female Reproductive System

It consists of various parts or organs which are explained here one by one in some detail.

Vulva

Between the thighs of the female hidden by pubic hair lies the vulva, the external sex organ, of the woman, above it is mons pubis, a rounded elevation consisting of an accumulation of fat. On it also, after puberty, the skin is covered by the coarse pubic hair. The two elongated folds running downwards and backwards from the mons pubis are the outer lips which cover the pudendal cleft or the opening of the vagina. These are the labia majora. Their outer aspects are covered by pigmented skin containing many sebaceous glands and covered with hair after puberty. Their inner aspects are smooth and hairless. The subcutaneous tissue of the labia majora consists mostly of fat. The labia majora are homologous with the scrotum of the male.

The sides of the opening of the vagina have the two folds of skin called the labia minora which lie between the labia majora on either side of the opening of the vagina. In a virgin they are usually connected with each other by a transverse fold which is called the 'hymen' which, of course, has a small opening for menstrual flow. The labia minora are devoid of fat and the skin covering them is smooth, moist and pink. They are hidden by labia majora except in little girls or in women after the menopause when the labia majora contain less fat and are smaller. The

vestibule of the vagina is the cleft between labia minora. It contains the opening of the vagina, the meatus or end of the urethra and the ducts of the greater vestibular glands opening on each side of the vaginal orifice. The urethral orifice or meatus is situated behind the clitoris and immediately in front of the vaginal orifice.

The Clitoris

This is, in a way, homologous with penis in man. This thickish tissue in the upper part over the vaginal opening consists of erectile tissue and is capable of enlargement as a result of engorgement with blood. Most of it is hidden by labia minora. The glans of the clitoris is the small rounded elevation on the free end of the body of the organ. It is consisting of erectile muscles like the glans penis in man and is highly sensitive. In fact, the whole clitoris is a very sensitive organ and is the erogenous zone as when it is excited by friction or by handling, it becomes erect and gives rise to voluptuous sensations. When during coitus, the erect penis is introduced in the opening of the vagina, the man's pubic hair come in touch with the clitoris and its tickling or stimulation is increased which gives immense pleasure to the woman.

The Vestibular Glands

They are homologous with bulbourethral glands of the male. They lie on either side of the vaginal passage and they are compressed during coitus and secrete mucus which serves to lubricate the lower end of the vagina for easy and smooth entry of the penis. These glands are also called vulvovaginal glands.

The Vagina

The vagina can be divided in two parts, the vestibule and the posterior part from the urethral opening to the cervix. It is a muscular tube about 3 inches long. The upper end of the vagina joins with the cervix of the uterus with some space known as the phornics. The cervix is a sphincter muscle lying between the uterus and the vagina and its anatomy varies in different animals. The lining of the vagina is a folded type of mucus membrane. These folds or rugae allow the vagina to expand during child birth or during intercourse and also to contract to squeeze the penis during intercourse. The vagina is highly dilatable.

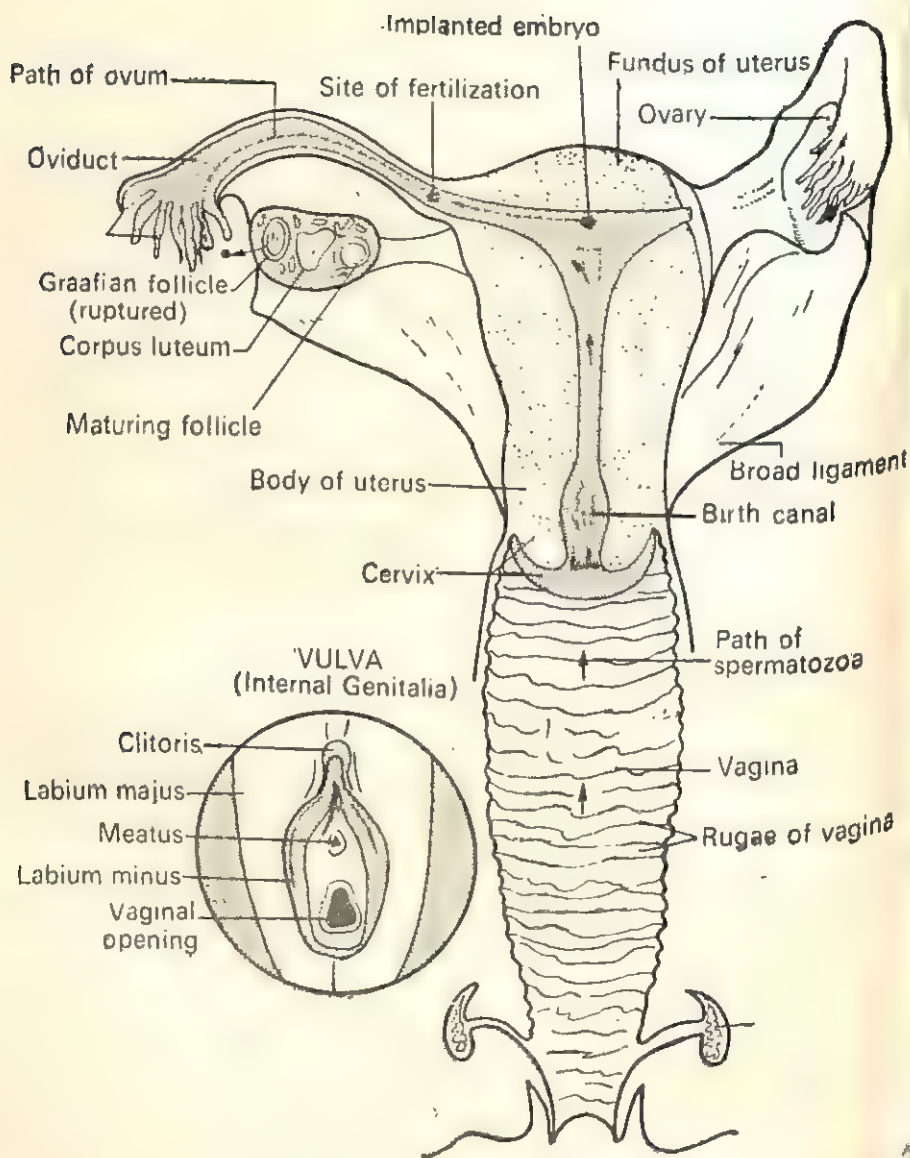


Fig. 5.8. Female Reproductive System

The diagram given here shows all the parts, the vagina, uterus, fallopian tube and the ovaries. The whole pelvic region or the cavity in which the female organs lie is sometimes rightly called "the cradle of human race" and vagina is the 'door of life' or the 'door to the womb'. Some details of these various parts of the female reproductive system are given beginning with the ovaries which are homologous with the testes in males.

The Ovaries

In all mammals ovaries are paired and remain near the kidneys. The size of the ovary depends on the age and reproductive stage of the female and their growth and functioning is controlled by hormones from the pituitary gland. The shape of the ovary varies with the species and depends largely on whether the female is litter-bearing (polytocous) or single bearing (monotocous). In the former cases the ovary is berry shaped when in the latter it is ovoid or oval shaped. These are located in the pelvic part of the abdomen and attached to the broad ligaments. Here ova or female sex cells are formed after puberty. Before the first ovulation the ovaries are smooth and pink but later they become grey and puckered because of the scars following ovulation. They resemble a large almond, but are larger before pregnancy and after pregnancy are $2\frac{1}{2}$ to 4 cm. long and weigh about seven grams. In old age they become smaller still.

There are two most important components of the ovaries. The follicles and the *corpus luteum*. In the former the ova are produced, elaborated and matured once in 4 weeks. The follicles are small sacs and when the ovum has ripened, the ovarian follicles literally rupture and the ovum is discharged or caught up or sucked in by the fallopian tube, (one for each ovary), at its funnel shaped end actually made of finger like extensions called *Fimbriae* which have great motility. After ovulation the follicular cavity is filled with blood and lymph and the blood is coagulated and this forms the *corpus luteum* which is gradually absorbed and decreases in size and is eventually only like a scar on the surface of the ovary. The luteum produces important hormones called progesterone which helps in pregnancy and in the planting of the fertilised ovum in the uterus.

The ovaries also function as endocrine glands and are responsible for the production of two main hormones, one is called *estro-*

genic or follicular hormone (also called estrone), as it is secreted by the ovarian follicles. The hormone controls the development of the secondary sex characteristics in the female, such as enlargement of the breasts, the deposition of fats over the hips and buttocks and the growth of pubic and axillary hair. It also initiates the growth of the lining of the uterus during the menstrual cycle. The other endocrine secretion is, as just mentioned, progesterone. It is essential for the plantation of the zygote or the fertilised ovum in the uterus and for the early development of the embryo. There is also a third hormone like substance secreted by the ovaries during pregnancy, it is called 'Relaxin', and it checks the premature contraction of the uterus during pregnancy.

The Fallopian Tubes or Oviducts

The duct system in female mammals consists of oviducts or fallopian tubes. In women each fallopian tube is about 5 inches long extending laterally from near the ovaries to the uterus. There is no direct connection between the ovaries and the fallopian tubes, actually the ova are swept into the tubes by a current in the peritoneal fluid produced by the fimbriae, although it is said by some authorities that one fimbriae called ovarian fimbriae is larger than the rest and is usually attached to the tubal end of the ovary and that the ova are passed through it. In some species the ovarian end of the oviduct or the fallopian tube forms a complete capsule which encloses the ovary at this end as in a sac (as opposed to the open funnel-shaped fimbriae) and called bursa ovarii with a perforation for the ova to escape. This is said to be so in rats or mice. It may have a slit as is found in bitches, foxes and the mink for the egg to pass into the tube and then to the uterus which has a variety of peculiarities in different mammals.

Once inside the tubes, the ova which unlike the sperms cannot move by themselves, are kept moving towards the uterus by the action of the cilia in the lining of the tubes as well as by the peristaltic action of the muscular coat in these tubes. It takes about 5 days for the ovum to travel from the ovary to the uterus and fertilisation usually occurs in the fallopian tube.

The Uterus

The Greek word for uterus is "hystera" from which the term hysteria came into use in psychiatry, meaning diseases of the

uterus. It extends forward and upward from the upper end of the vagina at an angle of 90° . In the uterus the foetus grows. The uterus is a muscular pear-shaped organ located between the urinary bladder and the rectum. It is about 3 inches long, 2 inches wide and 1 inch deep. The upper portion is larger and is called the corpus or fundus of uterus, while the middle portion is called the 'body' and the lower smaller portion is called the 'cervix' which means neck-like. The cavity inside the uterus is T-shaped and is called the 'birth canal'. It, however, changes shape as the uterus enlarges and the foetus grows and its position changes due to degree of fullness of the bladder which is in front and of the rectum which is behind. The interior layer of the uterus is a specialised epithelium known as *Endometrium* and this is connected with menstruation. When the ovum is ripening in its follicle in the ovary, it is surrounded by a fluid which contains the hormone estrone secreted in the ovary. This hormone is carried through blood to the uterus where it prepares the endometrium for possible pregnancy. (The ovum is said to be released about half-way between menstrual periods). These preparations include thickening of the endometrium and elongation of the glands that produce the uterine secretion. If fertilisation does not occur, this arrangement is disrupted and the blood vessels formed are ruptured and the small haemorrhages appearing in the lining of uterus produce bleeding and this is called menstruation. Bits of the endometrium come away with the menstrual flow lasting from 4 to 5 days. Before the flow ceases the endometrium begins to repair itself through the growth of new cells and the cycle goes on.

According to one theory, when the ovum is discharged from the ovary into the fallopian tube, this disengagement of the ovum is accompanied by discharge of blood which is called menstruation or monthlies and in latin it is called *menses*. It is also said that the physical discomfort due to the congestion of the ovaries when the ova are ripe and matured and about to be discharged accompanied by nervous disturbance forms the physical basis of sexual instinct in the female and in this process she is said to be in "heat" and seeks the company of the male and the connection with the male of her species about this time is particularly liable to lead to impregnation. This seems to be the case in animals as it is noted that soon after menstruation the female is in heat and seeks the union with the male which if made possible pregnancy takes

place. But this theory of menstruation does not seem so applicable in the case of women.

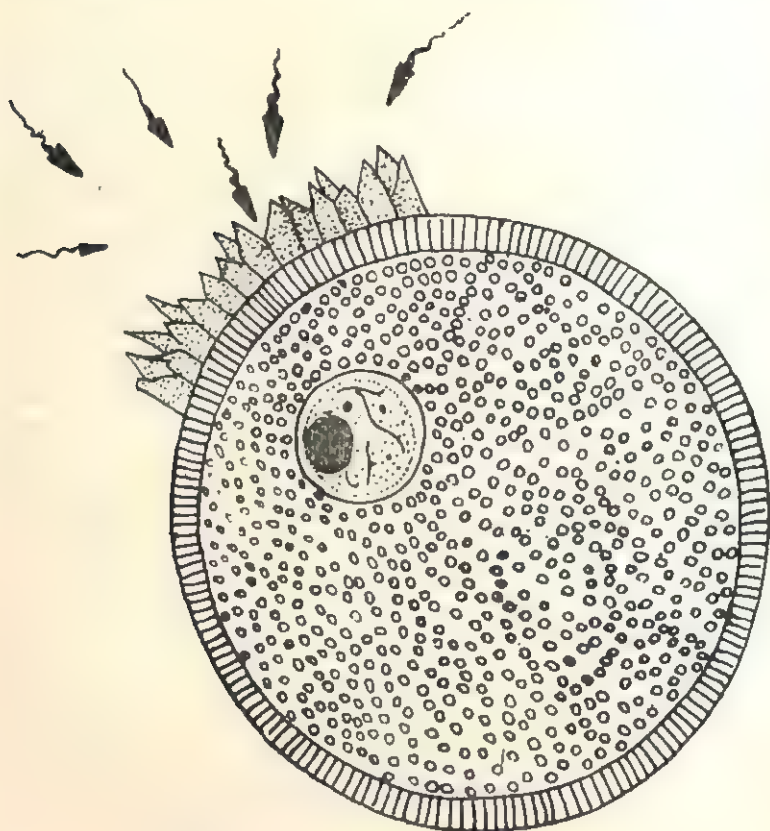


Fig. 5.9. The Ovum and Spermatozoa

The human female egg or ovum (fig.5.9) is a small round cell about $1/125$ inch in diameter and far less than the pinhead in size. When united with the sperm, it absorbs the head or nucleus of the sperm and is thus fertilised. The process of ovulation begins at the age of 12-14 in our climate which is the period of puberty when sex organs mature, breasts become enlarged, pubic hair grow, hips broaden and the girl assumes a beautiful shape. Ovulation continues normally for about thirty years and near about the age of 45 the woman becomes a neuter when menstruation stops and

the period of menopause begins. The woman does not conceive now but sex desire is there and coition is even desired more after the cessation of menstruation. At this time because the hormone estrone is not secreted by ovaries, the uterus, the fallopian tubes, vagina and vulva become atrophied. The absence of estrone may cause irritability or 'hot flashes' and extreme excitability but if general health is good this period is less traumatic.

Orgasm in woman

When the penis is playing in the vagina it reaches the small cul-de-sac just in front of the mouth of the uterus and when emission takes place, the semen is ejected in this pocket in immediate contact with the mouth of the uterus. The pleasurable excitement of the clitoris extends to the entire nervous complex of the uterine organs and eventuates in a sort of spasmodic insufflation or sucking in as it were, by the uterus, by which means the semen which when quite fresh is like white of the egg and less viscid, is sucked up into the uterus with some force and is splashed all over the inner surface of the womb when it soon liquifies (by the warmth or otherwise) after which the spermatozoa start their excursion up the fallopian tubes, by wiggling their vibratile tails.

This insufflation by the uterus is the 'orgasm' in woman and constitutes the moment of intense gratification to her in the sexual congress with her mate. Virility or the power to impregnate a woman continues in man upto 60 or 70 and even longer. The sperm is there even later but essential thing is erection; with age loss of virile power or for erection may occur and impotency is lack of erection, though sometime also it is absence of sperm, when man cannot impregnate.

Pregnancy

When the sperm enters the ovum generally in the fallopian tube, impregnation has taken place and the united cells form the zygote which becomes attached to the inner walls of the uterus and begins to develop as the embryo, by an immediate process of cell division and a ball of simple cells is formed. As soon as fertilisation has taken place a second female hormone is produced in increased quantity and when fertilisation has taken place menstruation stops and the hormone progesterone is secreted by the granular mass called the *corpus luteum* or yellow-body. This

hormone takes the place of estrone in preparing the endometrium for pregnancy. Progesterone helps the embryo to be planted and nourished within this layer of tissues, i.e. the endometrium. As pregnancy progresses another hormone produced by the placenta stimulates the progesterone forming tissue. The embryo having been planted the projections or villi made by embryonic cells attack the blood vessels and a flat circular organ called the placenta is formed which serves as the organ of nutrition, respiration and excretion for the foetus. The new human being developing is called an embryo until the third month and after that the term foetus is used until birth.

The placenta and the sac that surrounds the embryo as well as the umbilical cord which connects the embryo or the foetus with the placenta for nourishment are structures that originate from the cells of the ball of the fertilised ovum and the developments around it. Among the first organs to develop in the embryo are heart and brain. By the end of first month the embryo is about fourth of an inch long and four small swellings at sides called limb buds develop which will grow into four extremities. By the end of second month, the embryo takes on an appearance that is recognisably human. By the third month the new individual now foetus reaches the length of four inches. By seventh month it is 14 inches long and at the end the length usually is 18 to 20 inches and the weight of the foetus is from 6 to 9 pounds. The umbilical cord has two arteries and a vein and the foetus is encased in the membrane called amniotic sac and this sac is filled with a clear liquid called amniotic fluid which serves as a protective cushion for the foetus. As the foetus grows the abdomen of the woman enlarges gradually and becomes round and full. Pregnancy lasts for 280 days or for about nine months or ten lunar months, during which time the anabolic sex bias of the woman enables her to elaborate nourishment for herself and the growing foetus. She needs more food as more calcium is needed and the kidneys have to bear a heavy burden. During pregnancy nausea or vomiting is experienced which generally is due to disturbed body chemistry and due to lack of vitamins or certain hormones. Frequency of urination and constipation are often noted though these complaints clear up later. After nine months of gestation the foetus is expelled by the contraction of the uterus into independent existence. This process or

parturition, has three stages (i) The labour pains when the contraction of the uterus begins and the foetus is being pushed. (ii) When the actual expulsion of the foetus through the vagina takes place by head generally being first and (iii) After-birth expulsion after 15 to 20 minutes of the birth in which placenta and all are ejected.

Sex of the Embryo

There is the general assumption that sex of the embryo is determined at the time of fertilisation. According to one old theory if the ovum is fresh at the time of impregnation a female embryo is formed and if it is older during passage through the fallopian tube, a male baby is born and so accordingly to this theory it was suggested that if a girl baby is desired, coition one or two days before menstruation is to be done and if a baby boy is wanted then coition one or two days after menstruation is preferable. These days it is known that the sex of the embryo is determined by the combination of sex chromosomes or sex determining genes in them. The sex of the embryo cannot be later changed by environmental modification. There are said to be 23 chromosomes from either parental cell and so there are 23 pairs of chromosomes in the fertilised egg, in which there are innumerable genes for the development of various physical or mental characteristics. It is impossible, however, to diagnose the sex at the time of conception and the early differentiation of the sex apparatus does not depend on the hormonal stimulation, but grows under the impetus of the 'genetic potential'.

Lactation

After the birth of the baby the anabolic process in the female is directed to her breasts and milk is produced and the full breasts give discomfort to the mother which is to be relieved by suckling the infant. There is the natural urge to suckle the infant to relieve the discomfort. In this process of suckling, there is the sex satisfaction also as the nipple is also an erogenous zone, having the structure like that of the glans penis and when sucked it becomes erect and the pleasure is like that of stimulation of the clitoris during coition, though of a weaker nature. This desire to obtain relief from the discomfort of the fullness of the breast or the

mammary glands and the pleasure from suckling the nipple is the physical basis of the maternal instinct or mother love.

Mammary glands

In the breast the lobules of cells secrete the milk which is collected by lactiferous ducts which anastomose into larger and more dilatable ducts which converge to the mamilla or nipple where the mouths of these ducts are situated and where from the milk can be sucked. The mammary glands are like sweat glands, each is divided into a number of lobes composed of glandular tissue and fat and each lobe is further divided. These glands begin development during puberty, they do not become functional until the end of pregnancy. A lactogenic hormone called *prolacton* produced by the anterior lobe of pituitary gland stimulates the secretory cells of the mammary glands. The first of the secretions is a thin liquid called *Colostrum*. It is nutritious but has a somewhat different composition from milk. Within a few days milk is secreted and continues for several months.

The mammary glands, mammals, mammalians have their roots in 'ma' the first articulate sound uttered by the infant, and from this comes 'mama' and when the infant utters 'mama', the mother fondly holding the baby close to her breaths fancies that he is calling her and so she is Mama or the mother. The second sound is 'papa' or 'baba' and so papa is father or baba is for father in some cases.

This discussion, in this chapter, of the reproductive systems in the male and female of higher animals and mammals or humans brings out the universality of the sex function in all living beings. The functions of sex organs in men and women are nothing special in them and hence there is no question of being secretive about them. Proper enlightenment about the functioning of various sex components or organs in man and woman is a part of sex education without which youngsters and grown-ups will not be able to look upon sex as a natural, universal, essential and healthy attribute and without which they many think of sex as dirty, sinful, secretive or shameful to talk about and may not be able to handle this most important and powerful urge both for healthy living and for control on population growth.

6

PSYCHO-SEXUAL DEVELOPMENT OF CHILDREN

SEX education is to be imparted to children by parents or teachers who themselves are not only to be enlightened by way of factual knowledge about matters concerning sex, but have also to be emotionally objective, unsentimental and natural in their attitude towards sex. They have to accept the sex function in all aspects, as a natural process and they should not impart sense of secrecy or shame while talking about it to children. Unless parents and teachers are themselves rational, matter-of-fact and objective in their approach to this important function, they will not be able to give proper sex education to children nor will they be able to build up a proper attitude in the minds of children. Parents and teachers, sometimes, have wrong notions about sex and develop a narrow outlook. They need to know more about it to get a better perspective.

Children are sometimes said to be like pure angels devoid of any sex feelings or sexual excitability, as sex impulse is said to grow only in adolescence. But infants too are not devoid of sex stimulation and there is what is called 'infantile sexuality' as brought out by Sigmund Freud who said that every child is born with an organically determined sexual excitability: it is primitive, ego-centric and a social and the child passes through various stages in his psycho-sexual development. It is not wrong to say that pleasant feelings aroused by the stimulation of various sense organs like ear, mouth, nose, eyes or the skin are not different from the pleasant feelings experienced by stimulation of the sex organs. In fact, the three important functions of assimilation (or nutrition), dissimilation (or excretion) and reproduction (or procreation) are all pleasure-linked and nature has somehow made these three vital functions (upon which preservation of life and continuity of the race depends)

linked with pleasure. If these important functions were not made by nature as pleasure-giving, one would not be inclined to fulfil these functions. The organs or the region through which these functions are carried out are erogenic zone and the pleasure derived from these functions is essentially the same, i.e. sexual in nature. Sex, therefore, from this point of view is to be understood in a very wide sense of any physical pleasure which is derived by the stimulation of any sense organ called *Karma-Indriya* like sight, hearing taste, smell, defecation or elimination of waste and stimulation of sex organs proper and even the pleasure derived from massage or making soothing sensations on the skin. Any physical pleasure arising from any erogenic zone can be called sex gratification. Even considering sex stimulation in the narrow sense, as the pleasure derived from the stimulation of sex organs properly so called, we notice that even a baby of few days has erection and shows signs of comfort and pleasure when stimulated round the genitals. Freud said that 'infantile sexuality in a little child can be judged when the child after having sucked the mother's breast lies by her side with a blissful smile with rosy cheeks and calm composure.

The libido or the sex urge, to begin with, is a diffused sensitivity, but it is then localised and various organs or erogenic zones become the centres of its expression and the child passes through various stages in his psycho-sexual development. The first is what is called the oral stage.

THE ORAL STAGE

At this stage in a little baby, the mouth is the centre of stimulation and the lips, the tongue, the inside of the cheeks and the palate actively manipulate anything put in the mouth. The baby puts everything in his mouth that he can lay his hands on.

The mouth is the centre of stimulation for the baby and the mother's breast is sucked with gusto and the baby sometimes bites and giges. At this he may be said to pass through the biting stage when it likes to cut and bite with his small teeth and chew. But on the whole, the entire region of the mouth is stimulated and those children who have had an undisturbed and proper breast feeding for a sufficient period of say eight or nine months have got the proper satisfaction of the oral libido. These children are, later,

in life, noted to be optimistic, friendly, care-free, while those who have been denied the breast or are weaned away early feel thwarted or are frustrated in the satisfaction of oral libido. Such children are noted to grow as anxious, insecure, impatient, demanding, dependent, pessimistic and restless, as if they are searching for something and have lost something. They go back, as it were, to pick up what they dropped or lost. This regressive attitude in the children is found to compensate for the denied breast by resorting to (when they grow up) smoking a pipe or cigarette, chewing gum, betel leaf, *supari* or tobacco, candy etc., just to satisfy the missed pleasure by stimulating the region of the mouth. Some confirmed chain smokers who are seen having a pipe in mouth, all the time mumbling even without tobacco or fire in it, are the pathetic cases of regression at the oral stage, as they are substituting the pipe for the denied nipple of the breast. It does not mean that all chain smokers are cases of regression to the oral stage, as in some cases smoking is an acquired habit, as a fashion or is initiated.

ANAL STAGE

After some time the attention of the child shifts from the mouth as the centre of stimulation and derivation of pleasure to the process of elimination of the waste through the anus or the urethra. The child retains the faecal matter longer to have more stimulation when it passes through the anus and has consequently better relief and physical pleasure from greater pressure.

Parents sometimes impress upon the child the need to ease himself regularly and even sometime threaten him or rebuke him when he not have the urge or pressure to relieve himself. This interference in his obtaining relief and satisfaction leads to resentment and obstinacy, and the child for fear of displeasing the parent is obliged to go to the bathroom; but instead of easing himself he retains the faecal matter or urine and comes back. Those children who are allowed freedom and are not interfered with in the excretory process have a sense of ease with clearer bowels. They are noted later to be orderly, clean, reliable, conscientious, free and liberal and those who are not allowed easy bowels as and when they wish and are ordered to go to the bathroom, do not in a way give away or eliminate and later are noted to be parsimonious, stingy, with not much sense of giving but have

the habit of saving even small sums with no wastage, as they have learnt to retain rather than to freely eliminate or give away. Such children are noted to be obstinate, defiant and resentful. In psychoanalysis, aggressiveness and cruelty is associated with anal sadism arising from the interference in the sense of ease, enjoyment or pleasure to be derived through the process of elimination.

One might feel confused, as to how stimulation as the mother's nipple and the process of elimination when the faecal matter or urine passes through the anus or urethra could be sex satisfaction, or the relief or pleasure derived from those processes could be called sexual. But if we think of the sex act itself we find that when the male organ enters the female organ, the process of coition, stimulates the nerve endings in the membranes of the organs and this stimulation is carried to the brain centres and the sense of pleasure or satisfaction is experienced. In a similar manner the process of sucking the nipple is the stimulation of the walls of the mouth or the lips by the external object, the food or the nipple. In this process also is the stimulation of the nerve endings in the membrane of the mouth which gives rise to pleasant feeling and this feeling or physical pleasure, in a way, is not different from the pleasure derived from the stimulation of the sex organs. In a similar manner the walls of the anus or the urethra are stimulated by passing faecal matter or urine and the underlying nerve endings carry the pleasant feeling of relief to the brain centre and this physical pleasure is also, in a way, similar to the pleasure derived from the stimulation of the mouth and the lips or of the sex organs. Similarly, the stimulation of the nose by fragrance or of the eyes by beautiful sights or artistic objects or of the ears by melodious tunes is the stimulation of erotogenic zones in these sense organs from where the pleasure aroused, though differing according to the local sign or local characteristics of the zones stimulated, is basically the same. It is in this sense that all physical pleasure is called sexual in nature and sex is given a wider connotation which is synonymous with physical pleasure derived from the stimulation of the sense organ by some external object.

The child enjoys the process of elimination and having had the sense of relief he shows to the mother what he has created by pointing out shapes of the faecal matter. The child similarly feels happy when he makes a stream of urine and points out to the mother that he made a canal and takes pride when holding his

organ in hand he urinates and laughs and feels happy. Parents sometimes not understanding these childish pranks and interests read adult meanings of dirt, uncleanness and even rudeness and are not only indifferent to what the child wants them to realise but sometimes they smack the child rebuking him not to be naughty or dirty. In his innocence the child does not understand the basis or reason of the reprimand and feels confused and unhappy. This interest of the child is a passing phase and parents are required to take it as a normal, natural and acceptable phenomenon and not to feel concerned and sentimental with a false sense of cleanliness.

GENITAL STAGE

Near the age of five or so the child's interest shifts to the genitals by which time he is aware of his sex and knows the difference between boys and girls. Boys peep in the garments of the mother, wish to see her dressing or undressing and even follow her in the bathroom. They undress the little girls, sit on them; they handle their organ and go about naked. A child, for instance, was seen holding his organ in one hand and putting the finger of the other hand in the foreskin of his organ when a woman in the neighbourhood threatened him that she would tell his mother how dirty he was. Similarly little girls know that they are deprived of the male organ and blame the mother that an act of mutilation had been performed upon them by the mother. A little girl holds the little organ of her brother or a child in the neighbourhood and feels miserable and wishes to possess an organ like his. She might put a pencil or piece of stick in between her legs, pretending to have the male organ. At this stage girls feel hostile towards the mother and blame her for being deprived of the male organ and are drawn more towards the father, whereas boys are drawn to the mother. It is a common experience that the boy is the mother's darling and the daughter is the father's dolly. This is nothing unusual and is quite natural as the law of polarity works, that is "unlike poles attract and like poles repel". So if the little girl is nearer the father, the mother need not reprimand her nor should the father mind if the mother is more doting on the boy and is fussy about him.

OEDIPUS STAGE

In psychoanalytical literature this interest of the child in the opposite sex parent is named as the Oedipus situation when the boy loves the mother and hates the father and it is called the Electra situation when the little girl loves the father and hates the mother. This love and hate situation sometimes develops into a complex unless the parents are wise and accept this natural attraction between the opposite sexes, and handle children carefully so as not to let these reactions take a rigid form and become complexes.

The Oedipus situation which might be called the Oedipus complex means loving the mother and hating the father to the stage of killing the father and marrying the mother, as it were. It is based on the old Greek myth of King Oedipus, about which Oedipus Rex by Sophocles was written. It is said that long ago there was a king in Greece who was told by the astrologers that he would get a son who would kill him and marry the queen (his own mother) and this inauspicious and unnatural situation would bring further ruin to the state and there would be floods, famine and people would die like flies. Fearing the horrible things to happen to him and to the state the king ordered that when a son was born to him, he should be killed soon after birth. When a son was born, his men took him to a hillock to kill him in accordance with the orders of the king. There on the hill some shepherds seeing the handsome child entreated the king's soldiers not to kill the lovely child and instead hand it over to them in exchange for some presents. The king's men returned and reported that the needful was done. Meanwhile the boy grew up with the shepherds and became a strong warrior. He established himself as a smaller king of some principality and his father had no knowledge of him as he believed him to be dead. The son now a king himself attacked his father and his kingdom and in the war he killed his father, the king and as a conqueror took his queen as his wife who, in fact, was his mother and they had children. But then according to the prophesy of the astrologers, the kingdom had natural calamities and on enquiry from the soldiers who were supposed to have killed the young prince, the whole thing came to light. The queen knowing the horrible truth committed suicide. It is after this story that Oedipus complex is known to be the

hidden desire of a son to kill his father and marry his mother. This is not literally what happens in any one's life. This term is given to a strong feeling of resentment or hatred which a boy may have towards his father and of love, affection and attraction towards the mother and reversely so in the case of girls. Wise parents can easily resolve any such situation, if it arises by showing love and affection to the same sex child so that his attachment with the opposite sex parent does not become fixed.

LATENCY PERIOD

There is the period of latency from 6 or 7 years of age to 10 or 11 years in the case of girls and from 11 to 13 or 14 in the case of boys when the interest in sex is less and a period of interest in the same sex partners is more predominant and this is called homosexuality which means girls like the company of girls when they play together with dolls or make homes and they feel drawn together and resent the interference by boys in their feminine interests. Boys, similarly, like the company of boys and share the interest in sports, games, shooting, fishing, playing cards, and shun the company of girls as they feel they are silly and cry easily. They do not seek their company nor do they allow them to participate in their games, activities or interests. They are more drawn towards their own kind and it is in this sense that the latency period is homo-sexual.

PHALLIC PHASE Latency period is followed by pre-adolescence and adolescence when new physical changes take place and little girls now become maturer and grow into adolescent girls with secondary sex characteristics becoming more pronounced, as hips become larger, breasts enlarge, pubic hair grow and menstruation starts. The voice becomes low and shrill and the body assumes a finer form with contours and curves. The interest in the opposite sex develops; girls eye boys and size them up in their manliness, steal glances, long their company to talk and laugh together, discuss boys with their friends, indicate their preferences or write secret love letters. Similarly, in the boys, interest in the opposite sex starts growing. The secondary sex characteristics appear such as small beards, moustache, pubic hair; voice becomes hoarse and heavy, body becomes muscular, and nocturnal emissions are also experienced.

At this stage there are three different ways of behaviour noted.

(a) *Auto-eroticism*

The youngster at this stage derives some sex pleasure by self-stimulation. Boys handle the sex organs, manipulate them casually or sometimes more persistently with a definite purpose to drive greater pleasure by masturbating, as there is a strong urge for sex satisfaction. Sometimes this manipulation of sex organ or masturbation is much condemned and the youngster feels shy and withdrawn after having masturbated, as he feels that he has committed a sin. But as has been pointed out, there is nothing to feel ashamed or horrified about it, as everybody indulges in this practice in some way or the other at sometime or the other and it is a passing phase. This practice is resorted to by both boys and girls in their own way and is called auto-eroticism.

(b) *Narcissism*

This also is a form or a component of ego-eroticism. The youngster undresses himself or herself, looks at his or her body and the various parts, the curves and contours or the muscles developing. He or she looks in the mirror very often and admires himself or herself, turning to all sides to have a fuller look at the body.

The boy curling up his biceps, admires himself as to how strong he has become. Girls on the other hand, hold the breasts and sometimes are noted to go down the steps and up the steps enjoying the bumping of breasts. They enjoy the satisfaction by admiring themselves, by loving themselves or in falling in love, as it were, with their own selves as the term 'narcissism' signifies. Narcissus is said to be a character in Greek mythology who was said to be the son of the river-god Ceppissus and the nymph Leirlope. He was distinguished for his looks and when he saw his figure in a clear pool of water he fell in love with himself and pined away.

At this stage the youngster is growing into an adolescent boy or girl and is not a grown-up adult yet and his interest is more confined to himself and to his own growing body. He is egoistic and has not yet grown strong wings to fly away, as it were, in pursuit of another partner to share the joys of life.

But this stage leads to *alloeroticism*; when love is sought in somebody outside himself. Interest in the opposite sex grows strong and love-making, dating and seeking the company of the

opposite sex is the chief interest. Boys and girls exchange glances, seek an opportunity to meet alone, to be often together, converse, share each other's interest, write love letters and go about with protests of love and also begin to assess the merits of each other as a sex partner and indulge sometimes in promiscuous sexuality or plan to enter wedlock, when regular sex-life starts.

Parents and teachers have to understand, therefore, that children are not without sex feelings and that the sex urge does not grow in adolescence. It is there all along, expressed in various forms through sense stimulation and even through the stimulation of sex organs, though mildly and not so strongly, as in adolescents or adults. Children are only little men and women differing not in quality of human life but in the degree and extent of the expressions of human attributes, and sex is one such attribute. Parents and teachers have to accept the sex urge as the most important and natural human characteristic not to be ashamed of, secretive about or condemned in children. If the child touches or manipulates his or her sex organ, the parent should not smack the child shouting, "dirty, bad, don't touch it," as is generally noticed, because it is as natural for a child as to touch his nose or rub his eyes or scratch his ear.

The sex urge, as pointed out here, expresses in different ways at various stages of the growth of the child and parents and teachers as wise, stable well-informed and enlightened people have to allow the child to pass through these stages normally and not inhibit check, threaten, criticize or impose their own will. Parents and teachers, on the other hand, have to be friendly, helpful, cooperative and understanding and have to guide children in their interest during these stages of growth so that they emerge as happy and healthy adolescent boys and girls ready to embark later on the road of life as happily married people who look upon sex as something normal, natural and universal.

SEX PERVERSIONS AND PROBLEMS

In all living creatures sex urge is as basic or fundamental as the urge for food or the urge to eliminate the waste. The three biological functions of assimilation, dissimulation and sex stimulation (which is often associated with reproduction) are invariably accompanied by pleasurable sensations, as nature has contrived to make essential life processes¹ pleasure-linked. Some psychologists like Freud have thought that all such pleasures were really and ultimately sexual in nature. Freud gave a very wide connotation to sex and considered it to be synonymous with pleasure derived from any sensory stimulation. According to him, the pleasure derived from listening to good music, from seeing beautiful pictures or scenes, from smelling fragrant odours, from tasting or eating nice food and the pleasure derived from massaging or making soothing sensations on the skin, are all sexual in nature. Such a view is supported by the reported facts by some people that they feel some tickling in the genitals with partial or complete erection when they are served with nice dishes or when they see a beautiful figure or have soothing skin touches. Urination and defecation are also taken as an expression of 'infantile sexuality' by some authorities. Norman Haire, for example, quotes the case of a little girl who used to wet the bed every night as she slept in the same room as her parents and saw them cohabiting. She thus imitated, in her own way, the act of her parents.² In any case whether such a wide connotation of sex is permissible or not, is a debatable question, but the presence and importance of the sex urge from early life is indisputable. The manner and type of sexual

1. Freud, S. *Three Contributions to The Theory of Sex*, New York, Nervous and Mental Diseases Publishing Co. 1930.

2. Norman Haire, *Encyclopaedia of Sexual Knowledge*, p. 46.

satisfaction sought by living creatures does, however, differ according to the species, the age and other conditions of the individual creatures. In human beings sex is an important drive right from infancy and after the epoch-making discoveries of Freud, the old notion that children are pure angels, that they do not have any sex impulse is an outdated theory. Little infants quite early in life, give indication of pleasure when tickled round about the genitals, and male infants are also noted to have erection. Sexuality thus does not start only at puberty, but starting from early infancy, it blossoms at puberty. This early presence of 'infantile sexuality', however, is not of the same intensity and significance as it is in more grown-up children, adolescents or in adults. Charlotte Buhler has rightly pointed out that 'infantile sexuality' is not sensual in nature to the same degree as it is in the grown-ups. It is more dissociated from affection in selecting the object of love and it plays no part in reproduction. Gradual increase of excitement reaching its peak in the orgasm and then gradually subsiding, is not an essential feature of infantile sexuality. It is more diffused and weak.

The children of 11 or 12 are noted to experience orgasms if they masturbate and sex intercourse among more grown-up school children is not unknown. However, the sex drive starting from early infancy gains in intensity, potency and virility as the individual grows towards adulthood. There is thus always a desire to satisfy the sex urge in any manner one is able to satisfy it. Every one seems going about in life seeking an opportunity to ignite his matchlock of sexuality, as it were. Some of the ways and means of the satisfaction of the sex urge, though often found adopted by human beings, cannot be taken as normal or desirable both from the individual and social points of view. One may argue that since such methods of sex satisfaction are a matter of common occurrence in human life, they can be called quite normal and not as perversions. But human beings also tell lies, steal and behave dishonestly or cruelly to reach certain ends and such practices, though usually adopted by them, are condemnable and undesirable from the point of view of the individual's own best interest and from that of social welfare and are termed as perversions of conduct. So if the human beings, young or grown-up seek sexual gratification through channels which are really unnatural and wrong and so detrimental to the individual and social health and

well-being, they can be labelled as sex perversions. Nature has made the male and the female—the two sexes for mutual sex gratification and reproduction of their own species. But if one derives pleasure by self-stimulation or “auto-eroticism”, by seeking stimulation from an individual of the same sex or from an individual of a different species altogether (as an animal) or from an individual very young in age or from many individuals and that also so many times, all such attempts will be deviations from the more socially or individually desirable and healthy means of seeking gratification. Such attempts can be taken as sex perversions, each having its own degree of seriousness or harmfulness. They can be named again as follows :

- (a) Self-stimulation consisting mainly in masturbation.
- (b) Homosexuality.
- (c) Bestiality.
- (d) Loose promiscuous or heterosexuality consisting mostly in prostitution.
- (e) Certain morbid tendencies or practices such as rape of young children, incest or sex relation with daughter or son, brother or sister, exhibitionism, fornication, morbid interest in pornographic literature, lewdness etc.

These perversions and sex problems may be considered in some detail.

It has already been indicated that small children, very early in life, derive sexual satisfaction when they are stimulated by somebody, but they also derive the same pleasure by stimulating themselves and after doing it once they have a tendency to do it again. Children at quite an early age become acquainted with their genitals, while playing with parts of their body or when they are washed, rubbed or clothed. Various physical conditions of local irritation caused by worms, dirt or tight clothes automatically draws their hand to the genitals leading to the discovery of pleasurable excitation. In play activities, like sliding down the banister or riding a rocking horse or a real horse or pressing against any hard thing or rubbing against the bed, pleasurable sensations in the genitals are aroused. Thus sooner or later every child comes to experience some sex stimulation and satisfaction through any such means and has a tendency to resort to it again.³

3. Pearson, G.H.J. *Emotional Disorders of Children*, p. 228.

Freud distinguishes several periods of self-stimulation or "auto-eroticism" in the development of the child, for example, the period of infancy, early childhood and puberty. In infancy genital manipulation is very rudimentary and is not generally accompanied by emotional excitement. Up to the age of two or three, the child's attention is more concentrated on his mouth, skin and anus and he derives more pleasure through sucking and elimination of waste and passes through what Freud calls the oral and anal stages of libidinal development. Genital stimulation at this stage does not have the same importance, as it has more in the period between 3 and 7 years which is said to be the genital stage of sexual development. In this period children derive great satisfaction in seeing or showing their genitals, in playing with them, in undressing other children and in seeing their organs and also in peeping at the sex organs of adults. They manipulate their organs quite often and derive some sex gratification. After the more docile and quieter latency period between 7 and eleven or so, interest in the genitals is more strongly increased in the period of pre-adolescence and adolescence and more self-stimulation begins.

Thus all children begin to stimulate themselves and manipulate their sex organs to derive some sex satisfaction. Such self-stimulation or masturbation as it is generally called and which is also referred to as "self-abuse" "self-defilement" (at least in the case of more grown-up children or adults) is the artificially aroused genital activity, to attain sexual satisfaction of some degree without the cooperation of a partner. Some authorities⁴ are of the view that from 14% to 71% of children admit masturbation but it is a much more prevalent phenomenon than what most parents, educationists or physicians believe. Norman Haire⁵ in his *Encyclopaedia of Sexual Knowledge*, quoting Prof. Young and Berger says that everybody has masturbated and that it is a practice which is very widespread and which 99% of young people indulge in or have indulged in at some time or the other and that the 100th person "the pure" is either impotent or that he or she does not confess the truth. Prof. Stekel, the great psycho-analyst, is also very emphatic in saying that everybody masturbates and that to this rule there is no exception, if we take into account unconscious

4. Boenheim Curt, *Practical Child Psychotherapy*, London, Staple Press, p. 86.

5. Norman Haire, *Encyclopaedia of Social Knowledge* p. 80.

type of masturbation as takes place in dreams. In dreams various repressed desires express themselves and certain wishes which could not be satisfied in real life, owing to moral inhibitions, are satisfied. Considered in that light, involuntary emission can also be taken as a form of masturbation, as such emissions are generally preceded by erotic dreams.

In any case, masturbation or self-stimulation is a universal phenomenon and not only human beings indulge in it but even animals are noted to masturbate in their own way⁶. A bitch, for example, masturbates by rubbing her posterior on the ground or by licking the genitals with her tongue, as is also done by cats. Ponies and donkeys, when deprived of normal sexual activity, stimulate their member and rub it against the belly in order to produce even an ejaculation. Cows and buffaloes are also noted to do some masturbation by putting the end of the tail in their vaginal passage. Havelock Ellis supplies other examples of masturbation in goats, rams, stags, camels, elephants, bears, hyenas, ferrets, parrots, monkeys, etc. Masturbation among male monkeys is particularly common. The monkey uses his hand to rub and shake the penis, an activity akin to that in human beings.

Such self-stimulation for sex gratification in most human beings is learnt by the individual himself as pointed out above. It is also learnt by imitating others, as some boys and girls in early days learn by watching their companions masturbating. Some may be taught by any of their playmates, relatives or servants. Thus having discovered or learnt this source of sex gratification, children indulge in self-stimulation again and again. In some cases they repeat the practice to seek occasional and wanton pleasure and to relieve some mental tension, as reported by an adolescent boy that he would masturbate on any rainy day when he felt excited or on some other occasions and most of the time he did it in the lavatory. Many adults also masturbate when they are deprived of sex life or are separated from the mates as in the army, navy, police or in a prison. Many resort to the practice in moments of depression, frustration and loneliness to create some pleasurable sensations to drown the momentary suffering and to escape from

6. Norman Haire, *Encyclopaedia of Sexual Knowledge*, p. 80.

7. Rambert, M.L., *Children in Conflict*, *Loc. cit.* p. 139.

the unpleasant and trying situations. In small children self-stimulation is like thumb-sucking⁷, when one falls back on himself to create some pleasant sensations to escape feelings of loneliness, abandonment, nervousness or anxiety. It is also a means of quietening anxious feelings, since frightened by the turmoil around, one tries to disregard it by losing oneself in pleasurable sensations artificially produced in the genitals. The conditions of unhappiness precipitated by difficulties in the home such as parental quarrels or unfaithfulness on their part, maltreatment of the child or neglect, step-parent situation or pampering, all can drive the child to seek consolation through masturbation. In step-child situation, the unhappy family tangles lead to lack of sexual control and the child finds easy escape from frustration by resorting to masturbation. In pampering situation, there is excess of love and the child is excited more and is more prone or actuated to satisfy his urge through self-stimulation. Other social conditions like poor housing, inadequate and huddled sleeping accommodation, lack of supervision and seduction by others, contribute to the habit of masturbation. Some children have almost a compulsive urge to masturbate excessively and in spite of punishment meted out to them by parents or guardians, they go on with it without any sense of shame or change in the practice. In many such cases of compulsive masturbation there lurks a desire in the background to attract attention or one may wish to humiliate the parents by such defilement.

Masturbation is done in many ways by boys and girls and also by the more grown-up human beings. Small boys do it by rubbing the penis with the hand or in between the thighs. More grown-up boys play the penis in the loose fist with rhythmic movements. If a boy is reluctant to touch the penis directly with the hand, he holds it with a piece of cloth. Instead of the penis, the scrotum is, sometimes, rubbed or the testes are manipulated. Some introduce the penis in something which can hold it. Norman Haire⁸ for example, quotes the case of a prisoner who made an artificial vagina in a loaf of bread given to him as his ration, and he had the illusion of a normal intercourse. A small child's masturbation before pre-adolescence is, however, different from that of an adolescent or of an adult. The small child is only aware of sensory

8. Norman Haire, *Encyclopaedia of Sexual Knowledge*, p. 89.

pleasure and manipulates the organ more mechanically, but the grown-up child has erotic fantasies and visualises the love object with whom he has the illusion of having sex intercourse, as it were. The love object may be the parent, brother or sister or any other friend or companion or some other person seen beforehand, of the same sex or of opposite sex, according as the fantasies are homosexual or heterosexual.

Girls indulge in masturbation by rubbing against the bed or pressing the thighs together or by pricking the clitoris with a finger. They sometimes masturbate by introducing a finger in the vagina or any other object like a hair pin, pencil, piece of stick, a carrot, a long brinjal or a raddish. Often an attempt is made to masturbate by touching the urethral meatus or by attempting to introduce some object into it, the object sometimes even getting out of control and slipping back into the bladder. Climbing trees or slipping down a pole or cycling, in which case the seat presses against the vulva and produces stimulation. Wooden or rubber penis is also found handy and orgasm is often experienced by inserting the artificial penis into the vagina.

However, all attempts of handling the genitals or their manipulation cannot be taken for masturbation, as is often mistakingly done by some parents who smack the hand of the child when he touches the organ by shouting, "Dirty ! nonsense ! don't touch it." The child, not understanding what wrong he has done, feels bewildered and confused. Small children often play with their sex organs without any emotional excitement and their manipulation of them is more recreational and experimental, but parents are likely to read more adult meanings in such activities⁹. Small children in manipulating the sex organs even for the sake of deriving some sexual satisfaction as in masturbation, do not take it as anything wrong and do not have any sense of remorse, shame or guilt, until the parent, feeling more concerned about it, rebukes, reprimands, threatens or punishes the child. The child begins to feel the sense of guilt or remorse only when an idea is inculcated in his mind by parents that such manipulation of the sex organs is bad, dirty or sinful and that is punishable or condemnable. Grown-up boys and girls, likewise, develop feelings of guilt, remorse, inferiority or inadequacy only

9. Strain F.B , *Normal Sex Interests of Children*, p. 137.

when masturbation in them is associated with morality by parents, *pandits*, priests or teachers and other adults and is so pointed out to them. That is why habitual masturbators are generally observed to be shy, furtive, unable to look people in the face and are often serious-minded, self-conscious and blushing. They also have symptoms like absent-mindedness, lack of concentration in studies, nervousness and anxiety. Such symptoms are caused by the disapproval of the act of masturbation by the super-ego which by that time grows fairly strong. Such symptoms are indicative of more habitual masturbators, though some people popularly but wrongly diagnose this habit on the basis of dark rings round the eyes or other signs of weakness. Dark rings round the eyes are no sure basis for ascertaining the habit, as they can be found in the mentally or physically fatigued or undernourished children.

Not only the man in the street believes that masturbation leads to considerable physical ill-health but many doctors and other indigenous medical practitioners also look upon it as a serious impediment, causing symptoms which are to be checked and combated. Some of them believe that it may lead to consumption of the spinal cord, mental decay, loss of memory, disturbance in sleep, sexual weakness or impotency and other physical ailments. But it is doubtful how far mere coincidence can establish a causal connection. There is no direct physical loss due to masturbation unless it is practised too excessively and even in that case one recoups quickly and nature sees to it that excess is infrequent as the desire fades away when stimulation exceeds a certain limit.¹⁰ Moreover the small amount of albumen wasted by the more grown-up masturbator is easily compensated for by food and as Norman Haire says, "The amount of semen lost at an emission is small in quantity and the loss of it has no more importance for the bodily health than the loss of saliva from the mouth or tears from the eye."¹¹

The immediate effect of masturbation can be fatigue and exhaustion which may be possible if it is indulged in extremely actively and frequently. But there also it is not physical exhaustion as such, as fatigue is felt due to mental tension created by the sense of guilt. Boys are known who go on masturbating without

10. Modie, W. *Doctor and The Difficult Adult*, New York, The Commonwealth Fund, p. 160.

11. Norman Haire, *Loc. cit.*, p. 112.

feeling any strain so long as they do not think it condemnable and wrong. They begin to complain of tiredness and fatigue and look pale when they are worried by moral ideas that what they are doing is bad and against social sanction.¹² So it is really the sense of guilt which produces temporary physical fatigue rather than any loss of bodily vitality. There are certain very wrong notions in some quarters in this country ; some think that after the burning up of 40 drops of blood, one drop of semen is produced and so in every discharge so much blood is consumed. Some also think that very valuable mineral salts like calcium, iron and phosphates are washed away through discharge during masturbation. These are quite frightening and upsetting notions and not quite scientifically true. However, whatever small loss of the mineral salts may be, it is, as already pointed out easily made up by assimilation of food and one does not become a physical wreck.

There is yet another reason to explain whatever lack of energy, lassitude and fatigue is felt after masturbation, as in adults. Orgasm itself is not more exhausting in masturbation than in coitus, the difference begins only after emission. In the presence of the mate a certain amount of excitement still continues stimulating the activity of the glands and the secretions from the genitals, which reduces the state of vacuity and puts the individual back in normal condition soon, but in the event of masturbation once the act is over, there is nothing to continue the excitement and the loneliness and lack of physiological contact with a partner prolongs the vacuity leading to mental and physical fatigue and even disgust.¹³

Sometimes people frighten the young masturbators that the practice would make them impotent. There is no connection between impotency and masturbation.¹⁴ The writer knows the case of a young confirmed and habitual masturbator who functioned more than normally as husband after marriage and was the father of several children. He even boasted of his virility by saying that he had intercourse 8 times with his wife on the very first night and that he cohabits with her almost every night. There are so many similar cases on record. It is not masturbation that causes impotency or other allied weaknesses, but it is the fear of being found

12. Andre Arthur—*The Unknown World of the Child*, London, Paul Elek, 1947, p. 151.

13. Norman Haire, *Loc cit.* p. 116.

14. Andre Arthur, *Loc cit.* p. 152.

out as a masturbator that acts as a menace to the young persons' mental balance. The often attributed premature ejaculation to excessively indulging masturbators (when they do not play the role of satisfactory husbands) is, in whichever cases it may be true, not so much due to any physical defect caused, but due to the sense of guilt and inadequacy developed by the masturbator, when he begins to consider himself unfit for sexual intercourse with a woman and as unworthy of her.

Thus masturbation in itself, is not such a dangerous, harmful horrible or degrading act. It is a spontaneous response of common occurrence to the biological urges.¹⁵ The adolescent, in particular, is bound to find satisfaction in himself since there are not so many opportunities coming his way to satisfy his growing and violent sex impulse. There is nothing very immoral in such auto-eroticism and it is a passing phase. But there are so many masturbators who have paid dearly for their habits and have met with deplorable consequences, not because the act, in itself, is so harmful or produces any physical ailment but the lack of proper sexual enlightenment, the frightful threats of elders, the atmosphere of anxiety and disgust created in the household, produce guilty conscience, shyness or introversion which prove impediments to one's mental and physical health and well-being.

It is the erroneous notions of adults and the ignorance about the real effects of masturbation on their part which has made it the bugbear of the youth. The lie with which the phenomenon of masturbation is surrounded must be exposed and the youth must be freed from the harmful psychological burden which is so hard to bear. Young men and women masturbate freely and there is not a single person who has not masturbated at some time or other in life, yet there is no other sex habit which being so popular is so much misunderstood. In certain situations and conditions of separation or of loneliness, in view of its desirable psychological and physical consequences, the practice can even be useful. In men it saves time and money and there is no fear of unpleasant and harmful connections in his bachelorhood. In a woman it is the nearest substitute for normal coitus. The healthiest form of masturbation (as suggested by McDougall also) is by visualizing the person loved or desired and by having the illusion of a sex intercourse. Such a

15. Rambert, M.L., *Loc. cit.* p. 139.

practice resorted to in moderation with proper understanding and no guilt feelings on occasions when normal sex relation with a mate is not possible, will relieve, to an extent, the young person from mental tension and restlessness and will thus serve some useful purpose.

But masturbation cannot be advocated for all at all times and cannot be taken as the wisest method of obtaining sexual satisfaction as recommended by cynics like Diogenes who is alleged to have masturbated in a public street. Masturbation offers such poor satisfaction in comparison with normal sexual intercourse that no normally healthy person will care to indulge in.¹⁶ Moreover, it is a more selfish and selfcentred act and is likely to push the individual in his own shell of egoism, instead of making him more social and open with other beings. Morbid persistence in this habit is likely to inhibit proper psychological development and is bound to make one over-anxious, nervous, sensitive and introverted, as the individual cannot help feeling that what he is doing is not socially approvable and that nature does not want human beings to derive pleasure only from "auto-eroticism" or self-stimulation, since there is the other sex also created for sex gratification.

Masturbation as found in small children or in adolescents is a normal passing phase and not a perversion unless it persists and is resorted to excessively. Parents and teachers can guide and help children or adolescent boys and girls in this matter by adopting a more rational, objective, sympathetic, tolerant and permissive attitude. It is mostly because of mistaken and wrong theories or strange moral notions held by parents about this practice that children develop anxiety and a dread of the future. Great damage is done to the child's proper development in the absence of suitable sex enlightenment and instead of allaying his fears and explaining to him the significance of the act suited to his age and understanding, parents often rebuke, threaten or punish the child. Such threatening will never dissuade the child from doing it ; it would, on the other hand, confirm him in the practice and would produce more anxiety.¹⁷ A mother who, for example, smacks suddenly the hand of a child who masturbates, produces an emotional shock in

16. Hirschfeld & Bohn quoted by Norman Haire, *Loc. cit.* p. 116.

17. Andre Arthur. *Loc cit.* p. 152

the child's mind since he does not understand what wrong he has done and develops a stronger desire to do it again stealthily. Adults often look upon such acts in children from their own point of view and due to their own weakness and guilt read adult meanings into them. Many parents threaten the child with castration. Opinion and attitude has to be moulded with suitable explanations so that the atmosphere of restlessness and anxiety is cleared, otherwise stupidity and prejudice leads to doom, as in so many cases. The case of an adolescent boy, as already cited illustrates this. He peeped quietly and meekly from the door of the room of the writer asking in very low tone, "Sir, may I come in?" He was gladly and warmly received and offered a seat. He seemed so confused, nervous, shy and lacking in self-confidence. He had a drooping pose and pale looks and was so woebegone that he would speak very reluctantly and blushing. At last he came out with the trouble and said, "I am a great sinner and have ruined myself; my health is gone, I cannot put my mind in studies. The reason is that I have been masturbating for a long time and the habit is now so fixed that even at night in sleep my hand automatically falls on my penis and I masturbate. Finding no way out I now have started tying my hands to the cot, but this I can do in my own room in the hostel and when I go home during some holidays, I cannot tie the hand for fear of being noticed by others and the practice again starts. I am disgusted with life and really often feel like committing suicide;". The boy was advised not to tie his hands and was asked to stop it from that very day and was told not to worry even if he did masturbate unconsciously at night. He was enlightened about the sex problem, particularly by the assurance that he was not the only "sinner", as everybody masturbates and that there was no physical loss to his body. After the long interview the boy's eyes sparkled and his face brightened up which indicated that he was redeemed and he went away happy. Later contacts with him showed that he was more settled and was making satisfactory progress in his work and social relations. Such victims of false notions, wrong training and lack of suitable information are many. In such cases help is also given by diverting the attention of the child from himself to other objects and amusements which give pleasure. The child may be tired out in play and work and sent to sleep early. Such suitable ways of spending the day in gymnastics, games, social activities in the

company of other children will prove useful in absorbing his mind in other things than in himself and thus in lessening the habit. In some cases change of environment after investigating the cause of the persistent habit can be helpful. The child, for example, can be sent to an institution or boarding school to avoid the threatening or pampering attitude of parents and to let him live in the company of other children for more social contacts and corporate living.

One may like to know the physiological process which causes the urge to masturbate. The portion of the nervous system which presides over and controls the process of erection is called the "Erection Centre", probably in the brain or in the pituitary gland, but it is not directly under the influence of the will. The only strictly instinctive excitation of this centre is caused by a fulness of the seminal vesicles and auxiliary glands which by reflex action, causes erotic ideas and desires in the waking condition and involuntary emissions during sleep.

If the fear of "sinning" can be eliminated, then masturbation remains the least harmful mode of gratifying sexual instinct except coition with a wife. Misrepresenting masturbation to be a heinous crime or sin and as very destructive to the nervous system leads multitudes of young men to go to houses of prostitutes, and involves risk of venereal infection. This fact tempts many young men to seduce innocent girls. The evils of masturbation are vastly exaggerated and the harm thus done to the mental health of the young is vast.

The more serious sex problems are homosexuality, loose heterosexuality, bestiality and such morbid practices which deserve close consideration. As all living beings are bisexual, the human individual also derives sexual satisfaction not only through self-stimulation but through stimulation by another being of the same sex. Human beings, even as small children are thus attracted to individuals of both sexes. It is, however, noted that homosexual leanings generally predominate more during the latency period¹⁸ and that is why boys and girls in this period (from 7 to 11 or 12 years of age) are more drawn to children of the same sex and make close friendships with them. With adolescence the homosexual tendencies are a bit suppressed because interest in the opposite sex begins to develop. However, in different periods of life such

18. Pearson, G.H.J. *Loc cit.* p. 215.

tendencies may differ in intensity but the desire of being stimulated by a person of the same sex, in some way, runs parallel with the auto-erotic or heterosexual desires. There are various ways of being stimulated by the same sex partner. Hugging and kissing each other, going arm in arm or mutual masturbation are very commonly observed. In the grown-up males, more specifically, homosexuality has two forms—the active and the passive, *i.e.*, one may have sex relation by using the anus of another male companion or one may like to be used as a passive agent in the same act. There are some such perverted males, who after developing a habit, hanker for the union with an active male companion. There was, for example, quite a young *Sadhu* who would try to entice adolescent boys or some adults to function as active sex partners with him and he felt very restless and showed great erotic desires for being a passive agent and said that he had developed that habit because his *Guru* used to seduce him almost every night. Some homosexuals also function as active and passive agents for each other alternately.

Some more perverted males suck the penis of their companion. This practice sometimes called "*Gomboozan*", though very uncommon, yet is another form of homosexuality. There was the case of a young man who was married but instead of having intercourse with his wife himself he would offer her to any of his companions who would agree to let him suck his penis. Among women, apart from companionship involving caressing and kissing, satisfying each other's sex desire by using an artificial penis which they tie with a belt round the waist, is commonly observed these days.

Homosexual relations are observed in boarding schools, among boys or girls themselves or among pupils and teachers. They are also fairly common in reformatories, remand homes, police or jail dormitories, convalescent homes or hospitals and among soldiers in barracks or on the front.

Among school children in particular, boarding school living is a very common situation for homosexual indulgence. Adolescent boys, feeling strong and growing sex impulse, have generally no occasions for heterosexual relations and so they either fall on themselves and masturbate or fall on other boys generally younger than themselves and satisfy their sex impulse. In many such boarding schools, the teachers-in-charge (particularly if they happen to be unmarried or

widowers) exploit some good-looking boys for their sex gratification. The writer is particularly aware of a boarding house where the warden was showering all his favours on three or four good-looking boys as he had regular homosexual relations with them. These boys were the subject of talk for the other boys in the hostel, who would often giggle and indulge in loose talk calling these boys as the "wives" of the warden, though they were afraid to point out the boys concerned openly. The whole atmosphere of the hostel was so surcharged with such homosexual interests and emotions that many boys indulged with each other. The boys' time was mostly spent in such gossips, rivalries and attempts to entice each other, as they were aroused and also subconsciously wished to imitate the warden and their studies suffered. Generally in such situations boys grow out of the homosexual tendencies later on, but if the urge that draws them together is not just a passing sexual interest or a curiosity to experiment and is aroused due to intense loneliness, unhappiness or anxiety (as in reformatories or juvenile jails) and if the homosexual attachments are the only emotional outlets which they have, then a boy may become fixed in this habit and may grow into a more confirmed homosexual.

Homosexual orientation and tendencies can be due to certain disturbances of the endocrine glands, as is brought out by certain authorities and is supported by cases of certain effeminate individuals. The disturbance is particularly in the sex hormones in the gonads and the secondary sex characters change and the individual acquires the pattern of life of the opposite sex member. There was the case of a young boy who talked like a girl, gestured and blushed like a girl and gladly helped in the household work of cooking, cleaning washing up. He used to take food for the male members of the house to their place of work and he would also submit to sexual advances by some male members of the community. More important than such biological bases which, however, are not so definite, there are certain psychological causes for a homosexual orientation. If a child has been brought up by people of his own sex and has had no opportunity for having feelings towards the opposite sex, he is likely to develop homosexual tendencies. In the second place one may become indifferent to or be repelled by the opposite sex, after getting a rebuff in his love making when he is jeered at or jilted by the opposite sex partner.

Some people who call themselves as "men-haters" or "women-haters" are often victims of such treatment. Sometimes one is forced to be a homosexual because of inaccessibility of the opposite sex as in the case of soldiers, prisoners or sailors. Some may be indifferent to the sex of their partners and can have relations with either sex by being sometimes homosexual and sometimes heterosexual. This may be caused by some painful experiences at the hands of parents, as in cases threatened with severe punishment for approaching the opposite sex. Out of fear and disgust, in such a situation, one may turn more to the same sex. In Freudian psychology, it is pointed out that due to threats by mothers to cut off the sex organ when they are found playing with it, children develop castration fears. So if a boy had long experienced such castration threats, he may become averse to women and shun them. Freud also points out that during childhood a boy may be frustrated in relation with his mother in getting her love and to avoid further frustration, he identifies himself with the mother and enhances his homosexual orientation. He may be saying to himself, as it were, "If my mother does not love me and always frustrates me, I will be my mother and then I can control the frustration I experience." The boy takes as a homosexual object another boy younger than himself and behaves towards him as he would have liked his mother to behave towards himself. According to Freud, if the identification with the mother is associated with a fixation at the anal stage, the homosexuality expresses in the wish to enjoy sexual pleasure in the same way. Here the partner is usually older than the boy and he himself is the passive agent.

Whatever may be the reason for homosexual leanings, they have some far-reaching consequences in the psycho-social development of the individual, particularly, if the leanings change into a fixed habit. Many marriages are failures where one of the partners is a homosexual. There are cases on record where the man being an active homosexual does not like his wife and does not function as a normal husband, with the result that the woman is forced to find satisfaction elsewhere which leads to many tangles and complications, resulting in many cases in desertion, separation or divorce. In cases of the man being a passive homosexual, the same consequences follow because he does not play the role of an active partner and is usually impotent since he considers himself unworthy of women. The passive homosexual suffers from a deep sense of

inferiority or inadequacy and has very poor adjustment in seeking his goals in society. He goes about like a female in the garb of a man and often fails to make adequate progress in his material, academic or social achievements. He has a dwarfish personality and is in constant danger of being ignored, set aside, or even slighted by his fellow-men.

The problem of homosexuality cannot be entirely controlled, nor can all cases be satisfactorily treated. Some degree of defeat is to be admitted, as in all human problems. All the same, in so far as homosexuality is caused by the wrong and threatening attitude of the parents, some control can be effected by parental education. Parents can be enlightened not to punish or threaten the child, when he handles the sex organ or as an adolescent when he tries to mix with members of the opposite sex. Boarding house life and the segregation of the sexes in adolescence, as already pointed out, is an important factor in the causation of homosexuality. When boys and girls are separated or segregated, they would satisfy their sex impulses with their own sex members and there are more homosexuals and more neurotics among persons brought up in institutions or in boarding schools than among those reared in normal social or family life. So instead of shutting up boys and girls in separated institutions or boarding schools, it will be more useful and less harmful if they live normally in social and family life so that they have normal opportunities of social contacts and thus develop more heterosexual orientation instead of homosexual leanings.

In cases of more fixed or habitual grown-up homosexuals, an intensive psycho-analytical treatment will be useful. The passive homosexual, for instance, through such therapy can be helped to have his self-confidence and ego-strength built up, so that he begins to feel worthy of the opposite sex partner. The active homosexual likewise can be apprised of the origins of this abnormality in him and can be enlightened about the role of both the sexes in natural human living in society. In the case of the more confirmed homosexual, some such therapeutic procedure, apart from other control of or change in their social, economic or other conditions, will be essential.

Another sex problem which is of common occurrence among young boys and girls is promiscuous or loose heterosexuality often named as prostitution as a form of sex delinquency. Many youngsters

of good background, development and personality, through internal curiosity at the time of pubescent gonadal excitement, wilfully engage in such sex acts which are socially disapprovable. Some adolescents even quite early, coming under the influence of adult degenerates, submit to loose sex unions. Others out of temptation offered to them or imitate others indulge in such sex relations. Under the living conditions as of the poor in crowded and congested quarters where everything is open to the gaze of others, sexual intercourse between children or between children and adults is a common phenomenon.¹⁹ Many cases of such sex delinquency, however, may be victims of certain mental conflicts, maladjustments in the home, school problems and other social or economic handicaps and difficulties, as is observed in the case of juvenile offenders. Some such juveniles are rescued by the police or welfare workers from houses of ill-fame or from persons of bad or doubtful character and put in rescue homes like *Nari Niketan* or are produced before juvenile courts. Some of them are also restored to their guardians. But many such youngsters go on with their practices undetected or unnoticed in ordinary life and in this practice some even contract venereal diseases.

A small girl of 8 years or so had got syphilis from a boy of about 18, but she had been seduced by a number of other younger boys who would give her sweets, small presents or pocket-money. She used to go out with such friends, accept eatables and other things and submit to the advances of the boys in some lonely place, under a tree or behind the bushes in a newly inhabited area, in Delhi. In the presence of the medical officer she quite innocently described her exploits saying, "The boys give me money and nice things and take me to a place, they undress me and sit on me and then.....then it is all joy!" She was not sexually mature yet but by stimulation and temptations, she had developed such interests. The boy from whom she caught the disease was identified from amongst her friends but he tried to protest that he never saw her but she gave such a graphic description of the event that the boy had no answer. He was examined and was sent for treatment and so also the girl.

Some highly aroused teenagers resort to other anti-social acts like theft, physical assault or even murder to find means for their

19. Boenheim Curt, *Loc cit.* p. 98.

heterosexual desires. The writer interviewed a boy of about 18 in the District Jail, as he was charged with the murder of an old lady whom he robbed of her ornaments. The crime was committed with the sole purpose of finding some money for satisfying his sex hunger. In the interview he revealed his rather ingenious plan of committing the heinous crime. The old lady was his distant relative and she lived with her son and daughter-in-law. The boy instructed one of his companions to go to the house of the old woman to tell her that her son, while going to office had met with an accident. The daughter-in-law went away to enquire about her husband, leaving the old woman alone. The plan worked and he with another companion entered the house, gagged the old woman; his companion knifed the old woman to death, and they left with her gold necklace, bangles and earnings. They were consequently caught and were being tried, when the writer interviewed them.

The boy in the beginning had been employed in a workshop in a refugee colony and used to go to pictures often with another friend who one day took him to a prostitute. After that his erotic desires flared up and he gradually relapsed into a criminal career. He was obliged to leave the workshop and took to thieving and pick-pocketing with the sole purpose of finding money to go to pictures and to visit prostitutes. He very proudly said that he had been to big cities like Bombay and Calcutta and had sex intercourse with all sorts of women—Bengali, Punjabi, Madrasi, Parsee, Anglo-Indian, Christian and a few Europeans also. He seemed to have developed very morbid sex interests, as the responses on the Rorschach cards were full of sex contents. He would see a woman's vagina, buttocks, breasts, anus and penis, in most cards. He said that he often got quite big sums in his exploits as a pick-pocket, but before that murder he had been running into debt. So to find money, he resorted to such a tragic crime.

In the interview he confessed his fault and seemed repentant for his misdeeds. In successive interviews with psychologists many such sex delinquents feel ashamed and guilty about their acts and show a desire not to return to the practice. So instead of sharp criticism by parents or guardians, in which case the sense of guilt is over-fixated with inferiority, loss of self-respect, emotional imbalance and feelings of distrust, the better procedure is to refer such sex offenders to a guidance centre, so that the psycho-dynamics of

the problem are considered for the best approach. Strictly regular psycho-analysis in the case of such juveniles who are not quite neurotic may not be so fruitful. Freud²⁰ has pointed out that a certain amount of clear-sightedness and maturity in the parents are essential. A sympathetic and confidential talk with a clear view of the child's life and his social surroundings which led to the practice of loose sexuality and its consequences in the future, would bear fruit in enlightening the adolescent and in his better adjustment. As such children grow into adulthood and are properly rehabilitated, with economic or other social handicaps and difficulties reduced to the minimum, the promiscuous leanings fade out.

Another form of perversion, though not so common, is bestiality or having some sort of a sexual intercourse with animals, like a she-donkey, goat, cow or she-buffalo, in particular, as is sometimes observed in rural areas. In urban quarters dogs or bitches are used. Rural school children are often found using a she-donkey. Cow-boys or shepherds have intercourse with young cows often by sitting on their backs near the tail. They also use goats for the same purpose in standing position. In the urban quarters certain unmarried and grown-up women keep dogs as pets and stimulate them, so that the dog has erection and they try to have intercourse with him. Some men or women make the dog lick their genitals and thus get a normal orgasm. These practices, quite morbid in character, are found more in mental defectives or degenerates with grossly abnormal outlook, but, as in rural people it may be more due to the inaccessibility of normal human partners in the fields or jungles where the cattle or herds are taken.

Such morbid sex interests are derived mainly from unsatisfied curiosity and in majority of cases they are just play or adventures having no adverse effects. As such practices are to be forbidden and as they cannot be permitted to be a regular habit, a more practical and unemotional attitude has to be adopted by adults to check and to guide the adolescents. Suitable diversion of interests and a closer supervision for a period will help in stopping such practices. But if threats or other wrong way of handling are adopted, such perversions may become more fixed and may lead to mental conflicts, more morbidity of mind or to neurosis.

Apart from such morbid interests, adolescents or young people are also noted to indulge in vulgar jokes or talks, and in telling or listening to obscene stories. They read pornographic literature secretly and see sexual scenes or pictures like the *Kok Shastra* or the pictures of various poses in sexual intercourse. These are not very serious problems and should be taken as merely indicative of interest in sex. However, display of sex organs in public is "exhibitionism" and is a perverted act. Others make a practice of abusing small children sexually. In many such cases rapes are committed. Sexual intercourse among brother and sister or with daughters also sometimes come to light.

In the case of people more fixed in such morbid sex life with psychopathic or neurotic personality development, psycho-analytic help will be essential, and in other cases, where the interest is more temporary and occasional, such practices can be controlled by change in the environment and in the social and economic conditions of life of the individual. In many cases misconceptions and lack of proper information produce fear, worry, guilt and inferiority feelings which create more problems than the direct effects of such sex aberrations. Such difficulties or problems can be handled and checked by proper and scientific sex instruction wisely given, as suited to the child's or the youngster's age, understanding and mental capacities. The imparting of sex education is a vital question for parents and teachers and has been already discussed in some detail.

8

BIRTH CONTROL

No population control or birth control programmes can be successful until the fundamental ignorance relating to sex, marriage and parenthood is removed. Married couples, ignorant of methods of birth control, indifferent about planning it simply drift into producing a baby yearly. To rectify this situation, education regarding sexual, affective and parental partnership is essential. Such an education may be given not only to the adults but children before the reproductive stage also. The problems of illegitimacy, venereal diseases, restless and impersonal love affairs, unhappy or forced marriages, cannot be solved by prohibiting and moralizing on the subject. Proper sex information should be introduced at school level and a concerted effort to take this educative programme to all levels of society may be attempted.

Thus the subject of population control may be discussed at all levels—in the parliament as a political issue, in the streets as a social and economic issue and also in the family as the issue of good living and survival. The conferences of biologists, economists, sociologists and politicians need discuss it but should the householder himself remain a spectator to these efforts? Every parent has to think seriously for himself to plan his family according to his means and to think afresh about the old notions and values.

Population problem concerns the very foundation of the social existence and needs complete social redirection, but the population policy has its roots in the family and the whole social structure of modern life in this country can only be improved by effective ways of controlling the development of family size which depends, in simple words, on "birth control", which implies preconceptional control through anti-conceptual devices as well as methods like abortion, after conception has occurred.

The adult at the reproductive stage enters wedlock and marriage means children if one is serious about the marital relations and there is the urge of having children which is the satisfaction of the maternal and paternal instincts. In India in the agrarian society people find it necessary to have many children and particularly male ones. The motivation behind this attitude being that children could then be hired out or be engaged on the land to add to the family income. Children were thus a means for more production. In the patriarchal system increased number of family members increased the power of the family particularly by male children. There the philosophy of life was the "more the merrier" for not only providing a helping hand in work, but as a matter of status or prestige particularly to be a parent of male children.

The outdated notion of having many children is made irrelevant by the economic structure of modern society arising from industrialization. Employment patterns have weakened the family as an institution. Since we cannot and do not want to revert to the completely agrarian or patriarchal order something collectively has to be done in the larger national household to substitute for the relative security enjoyed in the family household of old. Moreover in the family itself it is imperative to house children well, feed them adequately and keep them healthy and strong and it is also a profitable national investment, in order to secure their optimum productivity eventuating from proper education and training.

The need of control of population is for better social conditions and to avoid the problems of large population, like unemployment, increased health hazards due to neglect, nutritional problems from scarcity of food, slum conditions or congested or cramped living in small tenements. Old values and attitudes, therefore, about family size of the Indian people who have thought of progeny as a support in old age, as a means of greater security, or better status and even in some quarters for more dowry for male children, have to be changed and the young have to be educated in order to bring about a change in these values.

The rationalistic thinking on the subject of birth control in this country does clash with the moralistic ideas strongly upheld in many quarters. According to these moralistic principles, one should absolutely refrain from use of artificial means of preventing conception during coition, because it is an interference with natural processes and whatever is against nature is immoral. This argument,

however, is questionable, as we find that progress of humanity by technical measures has been made possible by a steady guidance and adjustment of natural processes to vital interests of mankind—which adjustment was nothing but interference in the natural course of events. If the moralists' argument is followed then prevention of conception through continence is also against nature and abstinence is grossly unethical and immoral, because nature made man and woman for each other and their mutual love and sex relations are natural processes.

Continence, as a birth control measure or otherwise after marriage is extremely harmful as medical men will show that abstaining from sexual act by married partners in the prime of life when they are sexually potent and are in daily contact with each other, if at all possible or practised, would lead to psychological strain causing physical or physiological illness of various sorts and even neurosis. This is proved by many cases on record.

Birth control cannot be condemned on grounds of morality. It can be defended not only in the interests of proper family and social life, but on grounds of health in some cases as conception may mean risk to the life of the mother because of the presence of some disease, or because of her inability to bear more children after many births. In general it can also be defended for the sake of the life and health of the children because if no spacing is done and if the number of children is already too large, they will suffer in many ways. In all these cases the moral principle of not to interfere with the natural process of birth has no force.

Birth control should, therefore, be accepted, not as a dubious private practice of shameful secrecy which is condemned by conventional morality, but as something necessary to provide adequate and best conditions of life to the newborn. Therefore, birth control techniques should be made universally available and necessary education for the use of preventive methods or techniques suiting individual needs is the first requisite.

Family planning is a desirable and rational foundation for population control and the statistical reality of population growth is the pointer which may force a change in the orthodoxy for the sake of better conditions of living. Apart from the moralists, the opposition to birth control, in this country, also comes from some minority groups who under the garb of religious sanctions are not only

hesitant to use this practice but they also condemn it as being against their religious and personal laws, when underneath these pretensions is the lurking desire to create political unrest.

Objection is also raised that knowledge of contraceptives may increase extra-marital sexual relations or promiscuous sex relations before marriage among the youth. In some studies (as reported by Population Commission in Sweden in 1938) it is found that the diffusion of contraceptive knowledge did not increase such relations. Moreover, the positive good that will be incurred by the individual, the society and the nation would far outweigh the negating factors of contraceptual methods.

Techniques of contraceptive usage should be part of adult education and should be imparted through public lectures, study groups and other mass media communications, for widest diffusion. Instruction in birth control and sex hygiene thus takes up where the school leaves off with preparatory, although incomplete knowledge and not only sex education but also the preparental education in the school should be extended and expanded over the mature years after school by women's organization, social welfare boards, family planning centres and adult education units or departments.

To make birth control only a matter of clinical treatment and the individual awareness of it only in matters of exigency will not solve the problem of population control. It is necessary to make people aware of it before sex relations are experienced and so, for adolescent boys and girls in schools, if not actual devices and techniques, their need and usage should be taught. Along with it they must also be made to realise that monogamous marriage is an ideal love relationship between man and woman. Later, the marriage partners need not only sex education in general but also specific advice on effective birth control methods, which should also be easily available to them. An intelligent adjustment of the size of the family and the spacing of children in accordance with the situation of the individual family, determined by economic, psychological and health considerations, are specially to be attended to.

Birth control as a chief means of population policy is not only preconceptional control through anticonceptional devices, but it also stands for termination of pregnancy even in married women after some births, by induced abortion with legal sanction, without which any population control programme will be irrational and an exercise in futility. In unmarried girls induced abortion, of course,

is the only alternative and law could take care in such cases. After some births voluntary sterilization of a partner may be prompted as a surer method of birth control and in some medically determined cases sterilization which permanently prevents conception may be the best and the only alternative. So from the point of view both of the individual family and of society, a strict limitation of birth is necessary and therefore the value of birth control should be realised.

Historically speaking, the desire to limit children began among the rich, as the desire for luxury and enjoyment was opposed to the desire of progeny. In long past days contraceptive practices were used by prostitutes and debauches from where they passed on to the loose and adulterous people. This immoral sex enjoyment necessitated the devising of certain means to prevent pregnancy to avoid disgrace and liabilities. From these quarters contraceptive methods seemed to have reached the common man in conjugal homes. The most commonly used methods then were perhaps ablution or douche, coitus interruptus, the use of the sheath and in some cases the use of some herbs or twisting of the uterus.

In France, contraception began among the rich and cultured families and then it spread very slowly among the middle classes and then the lower middle or the worker classes and the peasants. With the use of such methods the birth rate in France in the nineteenth century was said to have gone down but in England it was reported to have remained the same. There was a lot of resistance in conservative England against birth control and it was the famous trial of Annie Besant that brought contraceptives into general use. Although in the trial the method was denounced as an obscenity and it caused a scandal, the publicity of the trial had a decisive influence and not only the Anglo-Saxon countries but the whole of Western Europe began to use contraception and the movement in its favour got momentum.

Studies have been conducted to find out the number of surviving children as against the number of desired children. In a study in France, for example, the average number of children in homes was found to be 2.85. In an opinion poll carried out by S.I. Chandra-varkar and Mulkata Sen some years ago in this country, when people of various classes were asked how many children a forty

year old woman should have near the end of her procreative period the answers in averages were :

Rural —	3.4 children
Urban	
Lower class Muslim	4.8
Lower class Hindu	3.4
Upper class Hindu	3.2

In another investigation carried out over 6018¹ women of Lucknow and Kanpur in 1956-57 it was reported that the number of children of women of over 45 years of age on the average were as under :

Hindus (superior caste)	7 children
Hindus (inferior caste)	8.5 children
Muslims	8.4 children
Christians	5.8 children
Average	7.8 children

The number of children according to economic status was as under :

Rich	
Middle class	6.5 children
Poor class	7.2 children
Very poor class	8.2 children
	8 3 children

The investigation also brought out the percentage of women who at some point of their lives resorted to contraceptive practices, as under :

Hindu	20.2%	Rich	32.7%
Muslims	4.6%	Middle	23.3%
Christians	23.1%	Poor	9.1%

The figures show that the economically poor have more children and they do not use contraceptives as much as the rich people. Among these the method is relatively more widespread while among the poor it is almost unknown. The reason for poor families having more children can be that the poor and

1. Sinha, J.N. *Differential Fertility and Family Limitation in an Urban Community of U.P. Population Studies, 1957.*

ignorant living together do not have any other source of amusement, recreation and pleasure. In poor homes with lack of comfort but living in close proximity the will to resist sex melts. Being ignorant they do not have foresight to limit the number of children for which a strong and sustained exercise of will is needed, fed by a fear of the burden of maintaining a large family.

In India the Government is more determined to encourage contraception and efforts were made even before Independence. In 1933, for example, the Conference of the Women of India passed a resolution that prevention of birth should be included in municipal health services. In 1938 the Congress party had created a planning commission which proclaimed the need for spacing out births and for distributing contraceptive products with a view to control the growing population. After Independence much advancement is noted in family planning programmes and all the Five Year Plans have set aside large sums for birth control and family planning and ambitious targets for checks on births have been made.

The trends in population growth having been all over the world, many other countries have made plans for population control. Japan, for example, made determined effort to reduce birth rate. In other countries use of contraceptives is becoming commoner to reduce births, and in some countries like China under cover of feminism or to relieve the woman. In Egypt, the Director of Education declared planned parenthood as the policy of his Government. In Ceylon there is the Family Planning Association and many contraceptive clinics are operating in different cities and centres. Even in Pakistan there is a similar movement for Family Planning with official support and subsidies. In Lahore itself the number of persons who visited Family Planning clinics rose from 1500 in 1953 to 5,695 in 1956, which showed the abrupt increase in the use of contraceptives for population control. In a Muslim country this is a very significant change and it may possibly be due to the reason that the Quran made no explicit pronouncements against contraceptives and some interpretations of the text may even be interpreted to be encouraging.

In Poland and Yugoslavia, in spite of communistic doctrine to have more children, there is help given by Government for checking births and there is encouragement for use of contraceptive methods

because of increasing clandestine abortions and the national, economic and other difficulties resulting from them. The ideas in favour of contraceptives have been developing under pressure of necessity.

But, in Russia the communistic doctrine is opposed to birth control and use of contraceptives. There the "heroic mothers" who give birth to larger number of children are even rewarded and decorated. In 1947 at the UN Population Commission the Soviet delegate raising his voice against birth control said, "We consider any proposition formulated by this Commission in favour of limiting marriages or births in wedlock, as barbarous. Over population is only a fruit of capitalism; an adequate social regime (socialism being understood) can meet any increase of population. It is the economy which should be adapted to the population and not vice versa." This view has been often repeated by Russian delegates in the World Body meetings and was again reiterated at the World Congress on Population in Rome in 1954. In the Soviet Encyclopaedia in an article on overpopulation, (Volume 32, 1955) it is written, "there cannot be any surplus population under a socialist regime in spite of rapid demographic growth." In February, 1955 Khrushchev, the then Prime Minister spoke to young people going out to colonize new territories in the Siberian region saying that "The Country will be stronger with more population as it was a bourgeois ideology to control population. For Russia even if 200 million more were added it would be very little.

The socialistic point of view with regard to population growth was an attack on Malthusian concepts and these communistic ideas were directly inspired by the fear that property owners felt of having to share their goods with the masses who were becoming numerous and that is why they thought that overpopulation was caused by private property. Near the end of the nineteenth century many such countries had declared themselves in favour of birth limitation and not to supply "cannon fodder" and "labour fodder". The social democrats even favoured abortion for prevention of births to control population.

But every doctrine is inspired by the environments as people begin to generalise what they see immediately around them and as the exigencies of the time require. The Soviet viewpoint is determined by the conditions they have lived under or are living now. USSR has vast raw materials in Siberia and otherwise also the country is underpopulated. They lost about 35 million in World

War II. It is, therefore, not surprising that such conditions of resources and such a bleeding of the population during war leads to populationist doctrine and legislations for decorations of "heroic mothers" who produce more children. Moreover, there is need for more population in Russia because if there were more people, transport would be more profitable as this means of communication would be used more frequently by greater number of people.

The Chinese skilfully controlled 2.5% per annum increase by reducing it by half, with the idea that they were liberating women from the burden of more births and not by openly supporting the Malthusian doctrine for struggle against overpopulation. Even in Russia, things are changing lately and the use of contraceptives is gaining support and there, in spite of the different ideology the birth rate is going down due to diffusion of culture supporting birth control. Birth rate, in Leningrad is 1.2 or 1.3% and official abortion has been readmitted although there are numerous clandestine abortions. Family allowances per child are not at the level of 1944 and the birth fever has fallen. The increase of clandestine abortion has led to greater use of contraceptives. For this reason in 1957 the USSR invited Dr Stone, the famous American specialist and propagationist of birth control to advise about the use of contraceptives. The minister of public health denounced abortions and advocated need for active research in contraceptive methods which implied their greater use and consequent birth control.

Thus it is obvious that there is serious thinking all over the world for population control. On a purely economic level in the modern world the ideal would be the childless family but the need for affection, the desire for paternity or maternity induce all married people to have a child. The second child is also often wanted for various reasons like the desire to have a boy or a girl to balance and also as substitution in case of death of the only child. Quite often the second child is born without being actually wanted but he is all the same welcome.

With the third child the situation is different as the positive forces justifying the second child weaken and economic and other worries increase. Housing, clothing, education and various other expenses take a more important place so much so that in most cases, the third child is not positively wanted.

The use of contraceptive methods has not only the educational aspect for information but the clinical consultation aspect also in

their actual use and to learn the technique. It may, therefore, be necessary to give here some details about the various contraceptive methods which have been put into practice in the past and some details about the various contraceptive methods which have been put into practice in the past and some which are being advocated more in recent years to enable the newly-married couples or those who wish to have planned parenthood to know about them.

The idea for birth control in the first instance is not to let the sperm meet the ovum by the use of any of the preconceptual or anticonceptual techniques; and in the end plan the checking of actual birth of the baby by induced abortion. A further step is to sterilize one or both parents to render them safe from having more children. There have been in the past some devices used for these courses and some new techniques have been evolved now, which are mentioned here in brief.

In the historical past it is recorded that before sex intercourse there was the practice of putting some oil like mustard oil or some herbal material in the vagina to prevent pregnancy.

There has also been the practice of ablution or douche to wash off the sperm in the vagina.

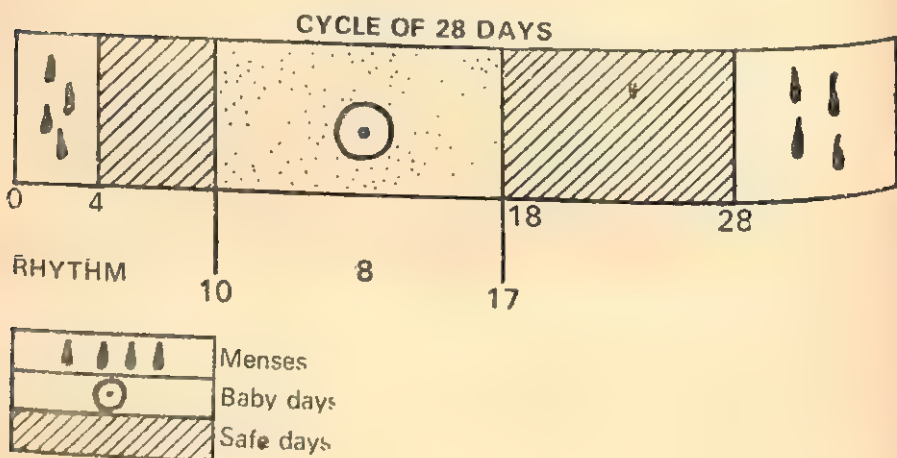


Fig. 8.1 The "Safe Period".

COITUS INTERRUPTUS

This was also one method used by early man. In Egypt it was given the name Onanism after the legend of Onan. He was supposed to accept the widow of his brother as it was the custom there to take as wife the widow of one's brother. Onan was said to have discharged outside the vagina of his brother's widow. He was condemned for this action, and after his name this practice came into use as a means of birth control. This practice, however, is rather unpleasant and even resentful both for the man and the woman as at the climax of reaching orgasm, it is traumatic to withdraw the organ. It is psychologically harmful for both partners as after building up emotions in the sex act, a sudden shock of withdrawal leaves the aroused desires unfulfilled. This method, therefore, both due to its bad psychological and emotional effects as well as due to the uncertainty of avoiding impregnation, cannot be recommended and is not much used, as it is not of much use.

SAFE PERIOD

It is believed that one week before the start of menstruation and one week after menstruation is the safe period (Fig 8.1) when the ovum is not available in the uterus or in the fallopian tube. Modern theory with regard to ovulation is that the ovum is formed in the ovaries and is sucked in, as it were, inside the fallopian tube and before that, an arrangement is made in the uterus to receive it and a network of blood capillaries in the membrane of the uterus is formed. If the sperm is able to fertilise the ovum, it is brought in the uterus, but if fertilisation has not taken place, the entire arrangement of blood capillaries breaks down and the blood flows out from the uterus and this is the menstrual flow. This occurs every fourth week. Soon after the menstrual flow the formation of the ovum in the ovaries again starts and the period one week before menstruation and one week after menstruation is the period of a fortnight when the ovum is not present for the sperm to reach it either in the fallopian tube or in the uterus and this is considered as the "safe period".

This is only a theory and no theory is infallible, as it is noted that pregnancies do take place during this "safe period" also as some claim that after menstruation the female is in 'heat' when she seeks the company of male and is fertilised as in all mammals and

the human species should not be any exception. The female mammals are impregnated if they are covered by the male soon after menstruation. The ovum is left in the fallopian tube or in the uterus to wait for the sperm. If the ovum meets the sperm while waiting, pregnancy takes place soon after menstruation, as is noted in animals. In any case, there is no certainty of any period being safe and it is more a matter of chance and desired birth control cannot be left to any factor of chance. So although the safe period may be kept in view by women to avoid pregnancy, there still has to be a more surer method of birth control.

CONTINENCE

Some religious and moralistic type of people are of the opinion that cohabiting is only to gain progeny and one should avoid sex intercourse unless a child is wanted. Therefore continence or abstaining from cohabiting is exercised or *brahmacharya* is maintained. This is expecting too much from the sexually vigorous young people who live together in close proximity. The sex urge is like hunger or thirst and not to satisfy it leads to mental tension and physical ailment even like blood pressure or heart trouble as medical people would endorse. In the long life of men and women having twice or thrice sex intercourse for the sake of children only may be an ideal devoid of any realistic possibility and so this seems only a fanatical idea and not practically possible for human beings. However if one could manage it without falling ill mentally or physically it would certainly help in birth control.

USE OF SHEATH OR CONDOM

This is the use of a fine rubber sheath or covering which the man puts on his erect organ before intercourse. It has a small sac at the tip for the semen to fall into it instead of in the vaginal passage. The usual design and form is that of the Durex used in UK or French letter as it was formerly called or the Nirodh as is widely known in India and is distributed by the family planning centres. This device is generally used, as it is very handy, easy to put on and easily available but this also is not a sure method to check pregnancy as the sheath or condom has been noted to break, during intercourse leading to leakage. Moreover the rubber or the material of the sheath is foreign in between the mucuous membrane of the vaginal passage and the male organ and it does not allow natural

contact and the warmth of the sex organs by both the partners is missed and the act becomes mechanical and artificial. The lack of real satisfaction and pleasure in this artificial manipulation of the sex organs may lead to restlessness, tension and even disgust doing damage to the sexual relationship.

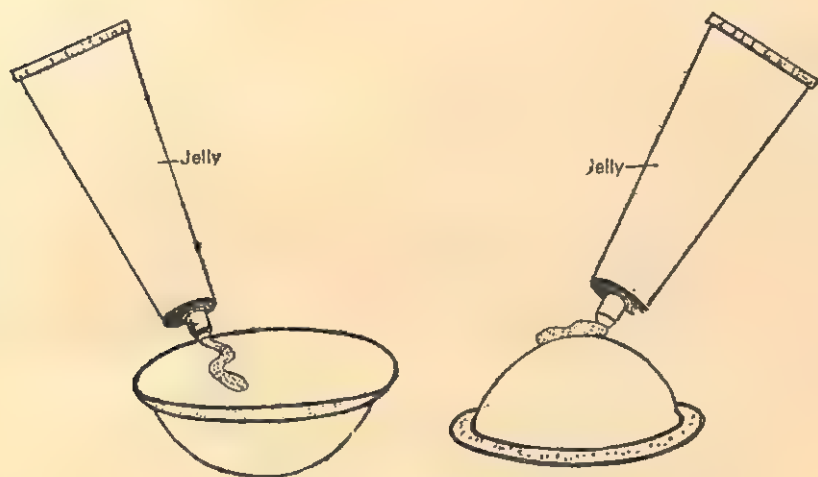


Fig 8.2 The Diaphragm

THE DIAPHRAGM OR CHECK PASSERY

This method consists in putting a rubber diaphragm through the vaginal passage at the mouth of the uterus to cover it up so that the sperm is not able to enter the uterus. This is also called check passery as shown in the diagram here (Fig. 8.2). Generally it is lubricated with some cream for easy insertion and inside and outside it is also the spermicidal lotion or jelly so that if some sperm is able to enter from the sides of the diaphragm it does not enter the uterus and is killed before it reaches the uterus. This method is found quite effective but the insertion of the diaphragm or the passery is a little cumbersome and sometimes it may not fit the mouth of the uterus very well and sperms might enter from the ill-fitting and loose side. Moreover the diaphragm sometimes is felt by the man on his organ, as standing in the way of deeper penetration which is the desire of both the partners, as the tip of the penis

touches and pushes the uterus which is enjoyable to both the partners. This pleasant experience is interfered with by the presence of the diaphragm and this interference may still be greater if the diaphragm is ill-fitting. But this method is better than some others.

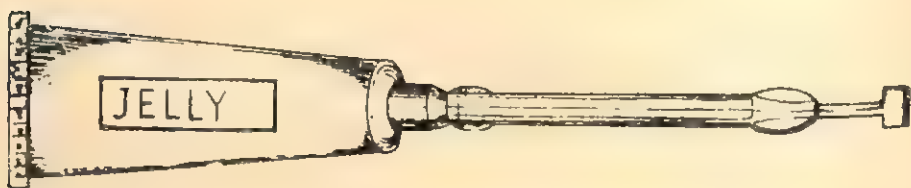


Fig. 8.3 Jelly Applicator

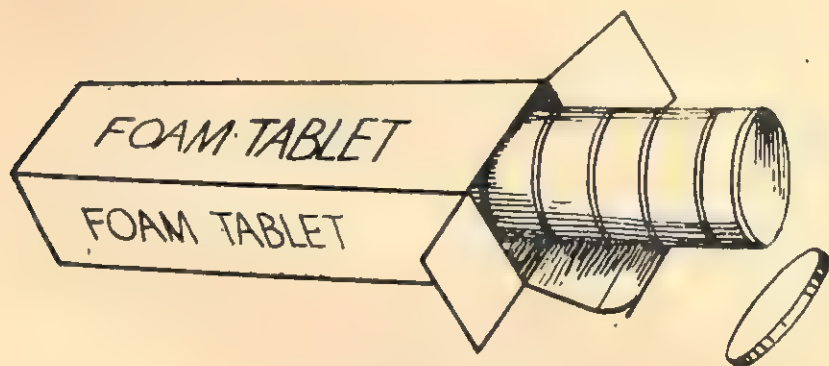


Fig. 8.4 Foam Tablets

JELLY OR FOAM

A spermicidal jelly is pumped into the vagina with a small plastic pump or applicator Fig. 8.3 which is long enough to reach the cervix, so that the jelly fills the sac of the cervix and the sperm, when it is ejected with the semen in intercourse, is killed and does not enter the uterus. There are some other spermicidal tablets of chemicals Fig. 8.4 or foam tablets such as Bolper Gells which are inserted into the vagina which form a foam in the vaginal passage

after being dissolved or melted by the heat of the body. The foam produced by these tablets makes the sperms immobile and the chemical in the tablets kills the sperms.

This technique is harmless and quite good as it does not interfere in the sex act in any way which is quite normal and natural but the only risk in the use of the spermicidal stuff is that all the sperms ejected with a force in an orgasm may not be killed quickly and some may be able to reach the uterus all the same.

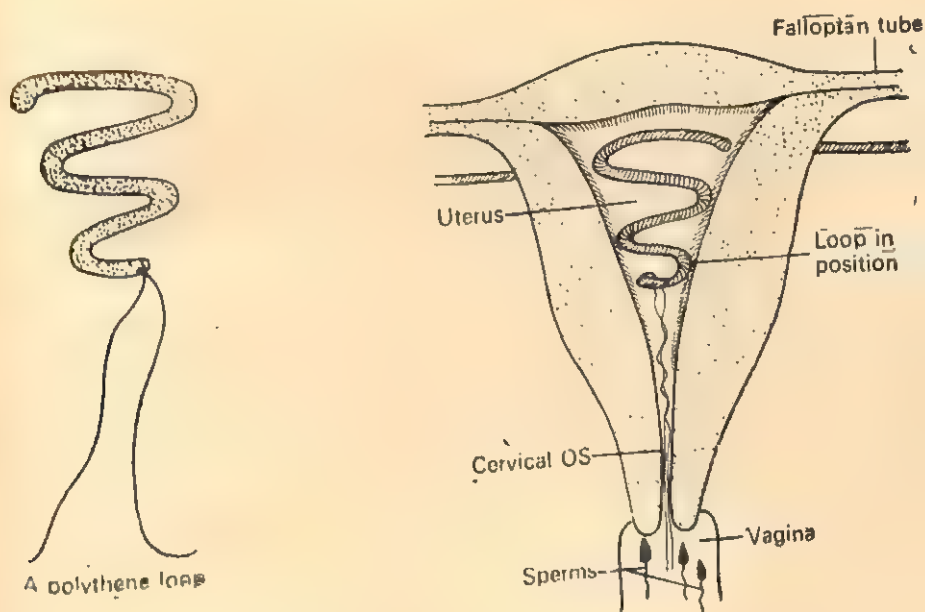


Fig. 8.5 Insertion of Loop

INSERTION OF LOOP IN THE UTERUS

This is the new technique devised. The loop (Fig. 8.5) is a small polythene or plastic chord and is inserted in the uterus. So long as the loop is in the uterus it does not allow the fertilized ovum to settle down on the walls of the uterus as the movement of the uterus and that of the loop does not allow the sperm or the ovum

to be united in the uterus or to settle down and the ovum if fertilised passes out of the uterus. So long the loop remains in the uterus pregnancy does not take place and if a child is wanted the loop can be taken out. If pregnancy has taken place with the loop on, then it comes out with the foetus. This technique, however, is not found 100 per cent sure as even after the insertion of the loop some pregnancies are noted.

TUBECTOMY

In this method of birth control the fallopian tubes in the woman are cut and the ends tied or sutured so that the ovum does not pass from the fallopian tube into the uterus nor is the sperm able to enter the fallopian tube through the uterus to impregnate the ovum. This method (provided the cutting operation is completely successful) is obviously a sure way of checking pregnancy, but there is one difficulty that once the fallopian tubes are cut it is impossible to allow any pregnancy and if by chance a child is wanted because of death of surviving children or due to some other exigency, the woman is not able to conceive.

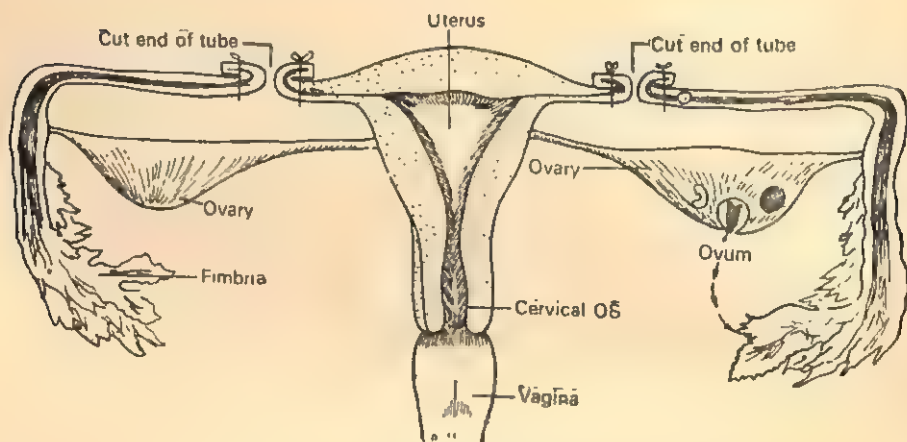


Fig. 8.6 Tubectomy

VASECTOMY

Similar to tubectomy but done on the man is the operation of vasectomy in which "Vas deferens" or the tubes from the

testes carrying the sperm to the seminal vesicles from each testes are cut and the ends sutured or tied up as in tubectomy (the cut off ends of the fallopian tubes) so that the sperm from the testes does not go up and is not supplied in the semen which is ejaculated at the time of the orgasm in the vagina. The method is found to be the best method so far devised for birth control, as it does not, in any way, interfere in the sex act nor does it undermine the sex desire or the virility of man. But it renders him incapable of having any further child of his own unless the tubes are reunited which is not possible at present as in the case of tubectomy in women, though future surgery may enable this.

After two or three children vasectomy is the best method to be resorted to for birth control. Some men fear that after this operation they may become impotent and may not enjoy sex. On the contrary the experience of many a man as known from them after vasectomy, is that one even enjoys sex better. The fear of pregnancy having gone and the woman also participating without any fear, both enjoy sex better. It is said that when the sperm is not required it is not formed in large numbers and instead some more hormones are produced in the testes which invigorate the sex desire as is reported by many cases. So from all points of view so far vasectomy is found to be not only the surer method of birth control but it leads to even better sex life and the fear of being impotent or losing sex interest is baseless and wrong.

ORAL PILLS

Some pills taken orally by women have been tried to temporarily sterilize them. In these pills are hormones secreted by ovaries and when these are taken by mouth they do not allow the formation of ovum. Research in this direction has been undertaken in India by Sanyal and Ghosh and in USA by men like Pineus, Sieve, Nelson, Wilkins, Stone, etc. and also in Germany and USSR. Progesterone treatment by injection or by mouth as found by Pineus gave good results but is not much favoured now. Similarly the use of Phosphorylated Hesperidin on men to sterilize them was found good by Sieve. Cyproterone Acetate has been tried as a male pill by a team of Delhi University Scientists sponsored by the World Health Organization and the results have been encouraging though not absolutely final. A Tibetan lady doctor Lobsang Dolma has developed a pill to be used by women by mixing certain

chemicals with the cells of an offspring of a yak and a cow. The pill was tried on 400 women and only in four cases it did not work. This might be proved more useful in future. Some anti-pregnancy vaccine is also being evolved in the Institute of medical Sciences in New Delhi. Women have to use the pills every day after menstruation and during menstruation.

Not only the pills to be taken by mouth by men or women to sterilize them are not yet found to be sure but the US Food and Drug Administration has even warned that the women taking birth control pills run a higher risk of heart attack and the danger is greater to women over 40 years of age and they are advised to use other forms of contraception. The Food and Drug Administration in USA also found that there were blood dots in the lungs and the brains, and inflammation of the veins among oral contraceptive users.

STERILISATION

This is also possible by castration. This may be necessary on certain medical grounds. In some cases sterilisation may be done by removal of testes, ovaries or uterus. This may however be dangerous for health in normal people as it may interfere with the sex life as secretions of sex hormones may be interfered with and sex characters of the men and women might also be affected. But, perhaps in some cases, castration or removal of testes ovaries or uterus may be resorted to.

ABORTION

After pregnancy has taken place induced abortion is the only course open to stop the birth. Curation is one way of inducing abortion and the surgeon scrapes off the foetus from the walls of the uterus by inserting an instrument into the uterus. There are other methods these days for ejecting the foetus. Abortion is unnatural and a painful process which sometimes may prove very harmful for the women but to stop the birth of the child not wanted, some risk has to be taken and improved surgery can reduce any harmful and untoward effects to any degree to make abortion an easy and painless process.

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